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The Missionary survey







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# THE MISSIONARY SURVEY

SARAH LEE VINSON, Managing Editor.

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(No Church or Sunday School, five families, five Surveys.)

## SURVEY SUB. REPORT FOR OCTOBER, 1922

Expirations	Renewals	New.	Expirations	Renewals	New.
*Ala. ---- 39	41	26	D. C. ---	2	4
Ark. ---- 32	3	15	La. ---- 26	18	7
*Fla. ---- 20	8	18	Va. ----146	66	53
Ky. ---- 63	9	29	W. Va. _ 62	17	25
Miss. --- 81	29	36	N. C. ---154	69	101
Mo. ---- 57	11	18	S. C. ---149	77	64
*Tenn. --- 72	29	43	*Ga. ---- 63	40	29
*Tex. ---- 69	32	51	Kan. --- 2		
Md. ---- 23	2	8			
Okla. --- 5		2	1,063	473	530

We are giving the above report, as we believe it will be of interest to a large number of subscribers, and we trust it will be an incentive to subscribers in the various states to renew promptly and get others to subscribe. At a glance one can see which states are *gaining* in subscriptions, or holding their own, as each state whose renewals and new sub-

scribers total as many as the expirations, is given a star. Some one will wonder how Alabama could have 41 renewals and only 39 expirations. All names are kept on file for two months, and if renewed within that time, are called renewals. We hope each state will have a star before it next month.









# PRAYER



*There are many locks in my house and all with different keys; but I have one master-key which opens all. So the Lord has many treasures and secrets all shut up from carnal minds, with locks which they cannot open; but he who walks in fellowship with Jesus possesses the master-key which will admit him to all the blessings of the covenant; yea, to the very heart of God.—*  
*C. H. Spurgeon.*

**Why not a "Watch Night" prayer service in your home, community, or church?**

## WE PRAY THEE

That many young lives may give their hearts to God as the White Gift Christmas Service. (Page 893.)

That provisions and clothing may be provided for the Near East sufferers. (Page 902.)

For our missionaries who are home on furlough on account of illness. (Page 904.)

For the homes of our country, and especially the mothers of these homes. (Page 904.)

For a piano for the girls' dormitory at Stillman. (Page 908.)

That a Church may be given to Cheyenne. (Page 915.)

That the Church Erection Department will not be cramped for lack of funds. That we may be enabled to continue our work in Cuba, doing our part toward the support of that mission. (Page 930.)

That there may come a better understanding between citizens of United States and Mexico. (Page 945.)

## WE THANK THEE

For the Men's Evangelistic Clubs of the Southland. (Page 886.)

For the splendid Rally Day offerings. (Page 899.)

For the new five recently organized Bible Schools by a Sunday School Extension worker. (Page 900.)

For Sunday School like that at Logan, W. Va., which conducts five Extension Sunday Schools. (Page 900.)

For the churches once helped by "Church Erection Fund," that are "passing it on" to others. (Page 911.)

For that successful Daily Vacation Bible School in Cuba. (Page 937.)

For the native Cuban Christian teachers, Srita "Sofia" and Srita "Ponchirta."

That our hospital at Soonchun is truly one of "Love and Mercy." (Page 950.)

# WORLD NOTES

A Congregational home missionary has found opportunity for service by opening a school among the many im-

## School for Immigrant Children

migrant children who are detained at Ellis Island. The Congregationalist reports "that the eagerness with which they take their first lessons in reading and writing would satisfy the most ardent advocate of one hundred per cent. Americanism."—*Forward*.

Ninety delegates, representing twenty-four nations and sixty Protestant bodies in Europe, have met in Copenhagen to consider the economic and spiritual conditions existing among the Protestant churches of Europe. Seven prominent Americans attended the sessions—

## To Aid Churches of Europe

Bishop James Cannon of Richmond, Bishop W. B. Beauchamp of Nashville, Bishop Nielson, Rev. Dr. Arthur J. Brown, Rev. Dr. Lauritz Larsen, Rev. Dr. Charles S. MacFarland, and Rev. Dr. Frederick Lynch—and gave assurances in addresses that the churches of America, through the Federal Council of Churches, were ready to assist the Europeans in every way. One of the encouraging reports presented was of a movement toward Protestantism in Czechoslovakia, where 70,000 have been added to the Protestant membership since March.—*Christian Herald*.

The Tibetans have a sacred book, but the people of that mountain land will never learn its contents or own a copy. It consists of

## The Tibetan Bible

over one hundred volumes of from eight to ten inches in thickness. It would take nearly fifty mules to transport a set and a low estimate of the cost would be three hundred dollars.

The Bible Society will have no difficulty in competing with this Buddhist Bible, for it is printing portions of the Word of God so compact that a mule can carry 6,000 copies.—*The Missionary Voice*.

—o—

Although the first converts to Christianity in most countries have been among the lower classes, in Japan the situation is reversed

## Christians of Japan Among Higher Class

and Christianity has won its greatest conquest among the Samurai, or knightly class, which has furnished the majority of army and navy officers, journalists, legislators, educators, and leading men generally of the new Japan. One in every hundred of the educated class in Japan is a Christian.—*Forward*.

—o—

At Bacone College and Orphanage, Bacone, Oklahoma, Northern Baptists are training Christian leaders for many Indian tribes.

## Northern Baptists in Oklahoma

Twenty tribes are represented among the Indian students who come from Oklahoma, Mississippi, Arizona, Montana, and California. Under evangelical Christian auspices, these Indian boys and girls are, in spite of the inadequate equipment of the institution, receiving a good education and nearly all graduates go out, professing Christians.—*Exchange*.

—o—

The Detroit News for August 9, states that Highland Park, Detroit, is to lose its Moslem mosque, the only shrine of the Islamic

## America's Only Moslem Temple To Go

faith in North America. Constructed a year ago at 204 Victor Avenue, by Muhahhad Karoub, a wealthy and devout

Moslem real estate man, the mosque has stood as the only outward symbol of Islam in the Western World.

Dissension in the ranks of the followers of the Prophet here, and lack of interest on the part of most of them in the mosque services, are the reasons assigned for the failure to draw gatherings of the Faithful. Mr. Karoub proposes to raze the edifice and dispose of the real estate.

His decision is based on the fact that he spent approximately \$55,000 in its construction; and since its dedication it seldom has been used for religious worship. Highland Park has placed the property on its tax assessment roll, and Mr. Karoub is compelled to pay taxes on the mosque, because the city tax officials hold that it is "vacant property, and not used for religious worship."

The circulation of Bible literature by colporteurs is being found the most successful method of reaching the Moslems in Palestine, who will not come to the meetings of missionaries or buy Bible literature at the stores for fear of being seen by other Moslems, but who welcome the visiting colporteurs. Five colporteurs are engaged by the Jerusalem branch of The Nile Mission Press to reach Moslems in various centers of work. A motor van, recently acquired, further facilitates the work of the Press.

The *Literary Digest* reports that Presbyterians and Methodists are leaving the south of Ireland in such numbers that in some districts there will soon be few left. According to *The Church Times* (Anglican, London), "the rate of decline membership of the Church of Ireland is even higher, and it was late-

ly alleged, at the annual meeting of a Church of Ireland society, that in one parish every Churchman had been driven out or killed." On the other hand, it reports that in Belfast and other places in the North there are harryings of Roman Catholics, who are leaving Ulster in considerable numbers, avoiding the risks of having their houses burned and themselves shot. Over wide areas there is a war which has its religious aspect.—*Missionary Review of World*.

—o—

One of the signs of the times is the remarkable degree to which women are breaking into print, with their own publishing houses and magazines. The epidemic has reached even to Korea where, we are told, the women have launched a new maga-

zine called the *New Woman*. It is edited by Christian women, graduates of Ewha College, Seoul, and is said to be "thoroughly modern in its make-up. It is thoroughly modern, too in the boldness of its position on all questions relating to woman's sphere in society." In an editorial they say: "For ages we have suffered and have been fettered by unbroken customs, so now we propose to lay aside these fetters and be free. It is the purpose of this magazine to discourage immorality and to stand for high ideals and morals; to the end that women may have equal responsibilities, equal opportunities for work and equal amount of leisure."—*The Congregationalist*.

—o—

The American Tract Society was one of the first religious organizations to carry on work among the immigrants at Ellis Island. Its service at that point has received the highest commendation. Its colporteur there speaks sixteen different languages, and is distributing thousands of books and tracts in many languages.—*Forward*.



# EDITORIAL

## SIGNAL MOUNTAIN CONFERENCE OF MEN'S EVANGELISTIC CLUBS

ON OCTOBER 13, 14 and 15 there was held on Signal Mountain, near Chattanooga, Tennessee, one of the most unique conferences that has been held for many days. Great preparation had been made in order that the Spirit of God might have right of way with the men who came to that conference from all over the country. More than eighty men's evangelistic clubs have been entered on the list of statistics, showing that throughout our land the business men are gathering together and banding themselves in groups and clubs with the pledge to go out to win men to Christ. There were some thirty-seven organizations represented on Signal Mountain during these notable days. A hundred and thirty delegates came from outside of the city from eleven different states, and from practically all the evangelical denominations. The clubs are called by many different names. Some of them are Billy Sunday Clubs; others Gypsy Smith Junior Clubs; still others, Business Men's Evangelistic Clubs; Christian Laymen's Associations; Christian Workers' Clubs; Gospel Teams; and one, the Flying Squadron, which is the unique name given to the organization composed of members of the Associated Bible Classes of Jackson Mississippi.

The program had been very carefully worked out so as to give opportunity both for report from the various clubs and for addresses of inspiration and for committees for planning for the work of the clubs. S. D. Gordon, author of "Quiet Talks," spoke to the men in a wonderful message that thrilled the hearts of those gathered on that beautiful mountain top.

Mr. F. L. Willis, president of the Association of Business Men's Evangelistic Clubs, gave the report of the work that had been done in the past year. The report was thrilling, showing how, week after week, sometimes as many as five clubs in one week, these groups of men had been organized throughout the country and the movement was still going on. The one single pledge to which men give themselves is, "not to say no when they can reasonably say yes" to any assignment to personal work or evangelistic effort made by the officers of the clubs. The report shows that probably South Carolina and Georgia have the largest number of such groups already organized. By states, the record is as follows: South Carolina, 18; Georgia, 17; Mississippi, 10; Tennessee, 7; Alabama, 6; Virginia, 4; Florida, 4; Illinois, 4; West Virginia, 3; Indiana, 2; Iowa, 1; Kentucky, 1; Pennsylvania, 1; Ohio, 1; Michigan, 1.

The very list of names of the cities where these clubs are is inspiring. Some of them are large cities, some of them mere villages, but practically everywhere the work is along inter-denominational lines, and although there are probably more Presbyterians than any other one denomination represented, there is a plentiful mixture of Baptists, Methodists, Congregationalists, Christians, Episcopalians, Lutherans, and other denominations represented.

On Saturday morning and Sunday afternoon, the gathering was held out on Signal Point, one of the loveliest spots in America. As man after man arose to report on the work done during the past year by his group of

men organized into a Men's Evangelistic Club, it was wonderful what things God had done with simple laymen. Some of the men were men of great power and of large business, men of affairs, merchants and manufacturers, lawyers, and doctors, professors, and men of various lines of business, traveling men and farmers. Some were uneducated, men whom God had called from very humble positions and yet whom the Holy Spirit had been able to use in marvelous ways. Such enthusiasm was shown as is usually seen only in athletic contests or in Rotary and Kiwanis and other civic club organizations.

On Saturday afternoon in the ballroom of the Inn, one of the most interesting meetings of the whole conference was held. Wade Smith, pastor of the Church by the Side of the Road, of Greensboro, N. C., and a former member of the Billy Sunday Club of Chattanooga, in the days when he was merely a layman, told of the wonderful opportunities for personal work and gave thrilling incidents connected with his own work in Greensboro, N. C. The Flying Squadron, of Jackson, Miss., was represented by its president, J. P. Alexander, a prominent lawyer of that city; Mr. Fred Sullens, editor of the Jackson Daily News, and Mr. H. N. Austin, an architect of that city. These men gave remarkable testimonies. Mr. Sullens has only recently been a real out and out Christian. Although a member of the Church for many years, he had wandered far afield and within the last four months had been brought to God through the Gypsy Smith, Jr., meeting, in Jackson. He told of the work of the Flying Squadron and how a hundred to a hundred and fifty men would go by automobiles or train with vehicles placarded with banners, "Go, Tell the Story," and would almost "capture" town after town for Christ with wonderful meetings held in the largest church or auditorium to which thousands would come. The after results of these meetings were shown visibly by the great pro-

cessions of those who would come forward to re-dedicate their lives to Christ or make public profession of faith in Him. Most of these meetings were held through simple testimony of men who had been redeemed, and Mr. Sullens himself would give them the invitation. Mr. Austin told of his efforts to lead young boys to Christ in Jackson, and one young man, whom he had adopted as his son, George L. Goode, spoke of the prayer meetings for boys on Saturday noon in one of the theaters in Jackson, Miss., attended by as many as a hundred and fifty or two hundred boys gathered off the streets. Men were fairly swept off their feet by the thrilling testimony of these men.

The singing at the conference meetings was one of the unique features, led by a member of the Billy Sunday Club, of Chattanooga, Walter Heasty, who has a powerful baritone voice and whose heart is in his words. The men fairly sang themselves into a real ecstasy of joy. The prayer services that were held where an opportunity was given for men to pray as the Holy Spirit led them frequently resulted in a chorus of prayer.

On Saturday night one of the most unique meetings was held with Eugene Palmer of Fairfield, Iowa's Gospel Team, speaking. Mr. Palmer is a converted prize fighter and was won to Christ in a Billy Sunday meeting in Iowa. He told of his life before and what God had enabled him to do in the Gospel Team of Fairfield, Iowa. This team of something like fifty men is doing probably the most remarkable work conducted by laymen anywhere in America. Mr. A. K. Harper, a manufacturer, head of a brush works, is the leader of the evangelistic work. They will go out and build tabernacles and hold meetings in any town which asks for their help, and have won something over ten thousand souls to Christ during the last nine or ten years of operation. Last year they had 2,315 conversions besides many hundreds and thousands of reconsecrations.

All of the speaking is done by business men. Mr. Harper stays on the job all the time practically and calls in help from other members of the Gospel Team as the need develops. The only employee would be a singer whose whole time is taken in leading the singing of the meetings. All the rest of the service is voluntary and the men receive no pay whatever for it. This is one of the unique factors in the work of the laymen in evangelism everywhere, for no pay is received by any of the clubs for work done, but on the other hand, much is spent in traveling wherever they are called to fill engagements by going many scores of miles, sometimes in their automobiles, sometimes by train.

The great majority of these Business Men's Evangelistic Clubs, however, aid churches in holding evangelistic meetings by testimony, personal work, singing, or in any way possible. Some of the clubs have conducted evangelistic campaigns extending from two to three weeks, sometimes going every night a distance of twenty-five miles in automobiles. Some clubs are developing the personal work side, outside of meetings, by making definite assignments to club men of names out of Christ and asking for a report on the interviews held.

Practically all of the clubs meet once a week for lunch and spend at least an hour, sometimes more, in planning for the week's work and hearing reports. More than 3,000 men are at present in such clubs and the number is rapidly growing by the extension work of each club. The Atlanta Billy Sunday Club has been in existence now for some

five years and is the parent club of all those in the South. We find, however, that many others have had a longer existence elsewhere.

Probably the essential features of such organizations are:

1. Conditions of membership depends on regular attendance at weekly meetings and fulfillment of assignments made by the club officers.

2. Meetings once a week to get assignments and report on work done.

3. Speaking to men everywhere they are met as to their relationship to Jesus Christ.

4. Willingness to do anything in one's power to win a man to a saving knowledge of Jesus Christ.

5. Faith in prayer and the Bible as the infallible word of God and as the most powerful instrument to win men to Christ. Many portions of scripture are given away.

6. Brotherly love for each other. Every man calls his fellow club members by his first name.

7. Joy in witnessing. Many Christians of long standing testify to greater joy in one year than in all their past Christian experience.

The Committee on Findings brought in a model constitution for the local clubs, suggesting that the movement become world wide in its scope as it is directly in line with the last command of our Lord which has been taken as the motto verse by many of the clubs, namely, Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

### CHRISTIANITY IN EGYPT

**W**ILL the recent withdrawal of the British protectorate from Egypt and the setting up of the first independent Egyptian kingdom since the days of Cleopatra affect the work of Christian missionaries in the land of the Nile? At least this latest act in the drama of the region that harbored one of the oldest civilizations in

the world cannot fail to turn attention to the present-day Egypt, with its economic, social and religious problems which may now be accentuated.

"Geographically," says a bulletin from the Washington, D. C., headquarters of the National Geographic Society, "the Egyptian field is a narrow one; for its 13,000,000 inhabitants are



nearly all concentrated in the Nile valley, only a few miles wide, and in the flaring delta which has been built up at its mouth by the silt of ages. Outside of these main sections the only portions of Egypt that are inhabited are some scattered oases. Roughly, twenty-nine thirtieths of the area of Egypt is not cultivable, but is in the main rocky or sandy desert.

#### LIFE COLORED BY MOHAMMEDANISM.

"Mohammedanism has given its characteristic earmarks to almost everything that makes up the life of the Egypt of today. The Arabs, when they conquered the country in 641 A. D.—only nine years after the death of Mohammed—did not literally over-run the country by superior numbers. They were a military minority who dominated the majority of the agricultural Egyptians by their superior organization, ability, and activity. And slowly, but steadily their culture and religion almost completely conquered the people of the country.

"The Egyptians still clung to their old pagan worship of Osiris, Isis and Horus at the beginning of the Christian era. This cult, deficient as it was in many ways, at least inculcated some ideals of morality, and had, as its central tenet, belief in immortality and a system of rewards and punishments after death. The teachings of Christianity, therefore, found a fertile field in Egypt, and by the fourth century A. D. practically all Egyptians were followers of the primitive Christian church. Alexandria, indeed, became the center of Christendom and of the learning of the age. Then came the disagreement at the Council of Chalcedon in 451 over an abstruse matter of theology—whether Christ had a single or a double nature. The council rejected the former view, monophysitism; but the leaders of the Alexandrian school stood out for it, and all Egypt followed them. So the Egyptian Christian Church was pronounced heretical and went its own way. The officials over them, sent out from Byzantium, however, were orthodox and

drew about them a small group, chiefly Greeks.

#### CONQUERED BY MOSLEM CULTURE.

"When the Arabs conquered Egypt, the Egyptian Christians, or Copts, were glad enough to be rid of their orthodox persecutors. At first their conquerors treated them tolerantly, but after a time began persecutions. The new culture steadily engulfed them. Those Egyptians who married Arabs necessarily adopted the Mohammedan faith. Many others accepted the new religion to avoid persecution and to win a position of honor and respect—going over to the enemy was, in many respects, 'the easiest way.' In time Arabic—the language of the Koran—practically superseded Coptic as the tongue of the country and thus hastened the dominance of Mohammedanism.

"Those Copts who have clung to their religion throughout the thirteen centuries of growth of Mohammedan power in Egypt, represent the practically pure strain of the ancient Egyptians. They were looked down upon by the Mohammedans because of their religion and in turn harbored much the same attitude toward their conquerors. Naturally there was practically no entry of Arab blood into the Coptic ranks. But even in the case of the natives who adopted Mohammedanism and intermarried with the Arabs, there has been only a negligible alternation of type, because the Egyptians so greatly outnumbered the aliens. The result is that the blood of the great majority of the population of Egypt—the fellaheen or peasants—whether Moslems or Copts, has been altered scarcely at all. Practically, these lowly laborers might have stepped from the ancient carvings: they are but a fresh generation of the men who dragged the great blocks of stone into place to build the artificial mountains of the Pharaohs, or who dropped seeds into the mud of the receding Nile thousands of years ago, even as they are dropped today.

#### A LAND OF MUD HUTS.

"Egypt's resources are almost wholly

agricultural, and in the agricultural scheme the millions of fellaheen are the ultimate units. They work long hours scratching the soil with crude implements, or tediously raising water in skin buckets attached to pivoted poles that the thin stream may save their plants from parching. Taxes are heavy, and it is the lowly fellaheen who keep the treasury supplied. Living conditions are very poor; mud huts house most of Egypt's thirteen millions. In the fields in many sections they wear little more than a loin cloth, and the younger children of the villages go naked. When the fellah is 'dressed up' he wears a rough shirt and loose trousers.

"Of the 13,000,000 inhabitants with which the new Egyptian kingdom starts its existence, nearly 12,000,000, or close to 92 per cent. are Mohammedans; and almost 8 per cent. are Christians. The difference is largely accounted for by Jews. By far the greater part of the million Christians in Egypt are followers of the Coptic rite, though in recent years more than 50,000 have become either Protestants or Roman Catholics.

"With its unbroken traditions from the days of the early Church fathers, and its existence wholly in the East where the Christian faith was born, the Coptic Church furnishes today probably the best index to the character of primitive Christianity. Only in a few of the churches affected by modernity are there benches. Through

the ages the Copts have stood during their services. Coptic, though now a dead language, is employed for parts of the service, while other parts are repeated in the popular Arabic. The Copts as a whole are not willing to give up the peculiar faith of their fathers, and in some sections of Egypt the church is actively combatting the work of the Christianity from the West.

#### MOSLEM CUSTOMS AMONG COPTS.

"It is not always easy for the new-comer to Egypt to distinguish between Copts and Mohammedans among the laymen. The everyday customs and costumes of the Moslems have spread throughout all classes. Many of the Coptic women wear the characteristic face veil prescribed for Mohammedan women, though where Western mission activity is strongest, the custom is passing. The men, when they are reasonably well dressed, wear the flowing garments introduced by the Arabs; and all speak Arabic. In their family life the Copts are consistent monogamists, while theoretically at least, the Mohammedan Egyptian may have as many as four wives. One striking difference is in the matter of divorce. It is difficult among the Copts, but the easiest of formalities among the Moslems. Some writers assert that it was because of the constant temptation which Mohammedan ease of divorce constituted, that many Copts embraced the new religion soon after the Moslem conquest."

### WHAT DO JEWS BELIEVE?

THE above is the title of an eight-page tract, by H. G. Enelow, D. D., of Temple Emanu-el, New York City, issued by the Tract Commission of the Union of American Hebrew Congregations, which, as we take it, represents The Reformed Jewish branch of the Hebrew faith. It is the first of a projected series "designed to convey information on the Jewish religion and Jewish history, and intended for general distribution among both Jews and non-Jews." It is inter-

esting to note the distinction into which religious differences divide men, according to their point of view.

The tract is a clear statement of belief, although evidently in no sense intended as what a "non-Jew" would call a confession of faith. Belief in God, necessarily, is fundamental, in Dr. Enelow's statement, and in His Oneness. The world is considered, not as corrupt, but as the author writes: "We do not believe in a devil, in the corruption of the world, nor that to be





## Can You Refuse?

EVERYWHERE you see the ravages of Consumption. There were 1,000,000 cases and 100,000 deaths from this scourge last year. But if all that see these words will help,

### *It can be stamped out*

Buy the Tuberculosis Christmas Seals where you see them sold. (A picture of one is below.) The revenue from these sales is devoted to a great organized campaign against Tuberculosis. This campaign gives the service of doctors and nurses to millions of the stricken. It organizes local associations. It carries on educational work in schools and offices and factories.

You cannot help in a nobler work. Join it. Buy the seals.

**Stamp Out Tuberculosis  
with Christmas Seals**



The National, State, and Local Tuberculosis Associations of the United States

in the center of the world's activities and enjoyments means necessarily to subject oneself to the taint of sin. We believe in God as the Creator of the world, which, of course, need not mean a literal belief in the old account that He created the world in six days. Whatever process He may have used for bringing it into being, we ascribe its origin to Him. Without God—chaos. Having created the world, however, He has not sent it forth to run its course in haphazard fashion, He is not an absentee God, contemplating Creation from a distance and caring not how the world wags. On the contrary, He is everywhere and in everything."

As to man, the author very plainly traverses "a great many of the doctrines that are current among other people, as the doctrine of original sin, the fall of man, the need of vicarious atonement, and such like. On the contrary, it has been rightly pointed out that the idea of Original Virtue, or the Virtue of the Fathers, has played a more important part in Judaism than that of Original Sin. As a matter of fact, we believe that man, as the Bible tells us, was created by God in His own image, and amid all varieties of trend, desire, and power preserves the stamp of divinity. Hence the Jewish idea of the brotherhood of all men, of the sanctity of even the humblest life, and of the embracement of all in the Divine plan, howsoever they may differ in outward things. All bear the impress of the Divine image in their soul."

On the subject of the Bible, there is not a clear and strong testimony. The writer admits that all Jewish thinkers have not been at one in their idea of the method or the process of Revelation. They believe, however, "that the Bible furnishes a faithful record of the great laws of life, of the laws of morality and religion, which God revealed to Israel, and more especially to the Prophets of Israel."

"As to what becomes of man after he has 'shuffled off this mortal coil,' Judaism has never speculated very much. Yet we must admit that this is one of the main questions that men are apt to ask Religion to answer. What becomes of our soul? Do we believe in a hereafter? Briefly speaking, we certainly believe that the soul survives the dissolution of the body, but just what occurs after death, and what the state of the soul is, the purest teaching of Judaism has never attempted to define."

"But what do we believe about the Messiah? It is well known that the Messiah idea has been closely connected with Jewish thought and experience. Christianity, which is built on this idea, sprang from Judaism. Jesus, the Messiah, or the Christ, of the Christian world, was a Jew, and it was the question of his Messiahship that created the cleft between the two religions. No wonder it is oftentimes asked what belief we hold on this subject. Now, on this point there is now, as there always has been, difference of opinion. Doubtless some Jews still entertain the hope of a

## The Ideal Gift For Christmas

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The ideal Christmas gift is a year's subscription to

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# Christian Education and Ministerial Relief

REV. HENRY H. SWEETS, D. D., EDITOR,  
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LOUISVILLE TRUST CO.,  
LOUISVILLE, KY.

## WHY NOT YOUR OWN "WHITE GIFT" SERVICE?

**O**VER a thousand of our churches used last year's Christmas service, "The Days Come," and we expect a still larger demand this year.

Many of our schools, however, still seem to cling to the use of the popular "White Gift" service. This is a fine service and makes a noble appeal for the right keeping of Christmas. But we believe that these churches and schools do not realize that everything they most prize in the "White Gift" service—the consecration of "self, service, substance" to Christ, is to be found in their own, along with some other advantages to be gained by using a service specially planned and

written to meet the needs of the Southern Presbyterian Church. Because that church is a growing church we are praying, planning, working to make each year's service better than the last, and all we ask is that you send for a sample copy and look it over.

By means of its use year by year in our churches, we are hoping to afford a medium, a reverent and beautiful service, through which all the life-enlistment work done during the past year shall crystallize in one great glad outpouring of love, life and service at the feet of Him who is God's unspeakable gift to the children of men.



Pageant "The Days Come," as it was presented at the Christmas Service (1921) of the First Presbyterian Church, Montgomery, Ala. The Christmas pageant for 1923 is entitled "Together Shall They Sing" and the department of Christian Education will be glad to have pictures showing how it was presented.



## THE EARLIEST CHRISTMAS MORN



The Sky can still remember  
 The earliest Christmas morn,  
 When in the cold December  
 The Saviour Christ was born.  
 And still in darkness clouded,  
 And still in noonday light,  
 It feels its far depths crowded  
 With angels fair and bright.

No star unfolds its glory,  
 No trumpet's wind is blown,  
 But tells the Christmas story  
 In music of its own  
 No eager strife of mortals  
 In busy field or town,  
 But sees the open portals  
 Through which the Christ comes down

O never fading splendor!  
 O never silent song!  
 Still keep the green earth tender,  
 Still keep the gray earth strong;  
 Still keep the brave earth dreaming  
 Of deeds that shall be done  
 While children's lives come streaming  
 Like sunbeams from the sun.

O angels sweet and splendid,  
 Throng in our hearts and sing  
 The wonders which, attended  
 The coming of the King;  
 Till we, too, boldly pressing  
 Where once the angels trod,  
 Climb Bethlehem's Hill of Blessing,  
 And find the Son of God.

—Phillips Brooks.

## DECEMBER TWENTY-FIFTH

DECEMBER 25," (so writes Joseph Fort Newton, in his diary), "Each year for a brief day, so swift to go, Lord Christ rules over us. Each year we give Him Christmas Day, permitting His will to prevail and His brooding spirit to rest upon the nations. Toward that happy interlude we look forward longingly, and when it is ended, we look back lovingly to the time when we were good together. Strife, anger, tumult and the hurry of little days are forgotten. Awhile we dwell in His kingdom and in His authority there is peace. Alas, the Day of Christ is gone while the welcome is still on our lips. He comes and He passes because we are troubled about many things. If He might abide, it could be well with us and pity and joy could walk the common ways of man."

Yes, the day comes and it passes. Yet we pass too and as a sign and a symbol that He is indeed our Invisible Guest, that we passionately desire

that the Lord of earth and heaven shall pass with us into the days of the unknown and untried year, let us hang among the holly and the mistletoe and pine a little red stocking once again. Into it, unseen except by Him, father and mother and children, grandparents and aunts and uncles will drop their pledge of love and devotion.

"My home is a hall bedroom in a great city" you say. "I am all alone in my home" you say, "and on Christmas day my only guests are memories of other and happier days."

Then all the more hang that little stocking and entertain for Him—a guest. A little orphan child, some old minister more over there than here, some boy or girl dreaming dreams of college—His own, you entertain for Him, and on that day—the glory of the Lord shines round about you and sweeter than the angel's song there comes into your heart His voice: "Am I not enough for you?"

## THE PREACHER'S DAY

F. E. SMITH.

TIME was when everyone but the preacher had his day. A full tide of affectionate emotion has memorialized Mother on her day. Children's Day is known and celebrated the world around. There is the Soldier's Day, Labor Day, even Father has his day and in many communities sits down with his son to a never forgotten fellowship.

The tide turns now so that there is a day when the ministry is exalted to a new plane of appreciation. Somehow the long-felt gratitude and sense of obligation must crystalize in a noble expression that shall dignify and honor the pulpit. Such a time is none other than that great day in the Christian calendar—Christmas Sunday.

It is appropriate that this day be designated for such a sacred cause since, with the advent of our Lord, came that new order out of which came the ministry, the ascension gift of our risen Christ. It is timely to have such

a day in every church when people shall be led to think in a new appraisal as to the place and value of the ministry in our present day life. With statisticians, business men, journalists and editors of the daily press calling for a new leadership for the church it is time for the Christian commonwealth to think and speak in a new tongue about the ministry.

Christmas is a time of holy inspiration. Affections are tender. Men are gentle in word and deed. The soul turns to think of the deep things of life that now is and shall be. It is a season of generous instincts. What a time to set down for devotion to the highest calling on earth! The call of the common sounds insistent and daily. There must be seasons when the uncommon has a chance. Christmas means still more to the church when considerate thought is given to this order of service without which the race cannot live.—From *"The World Call."*

## "NOW IT IS EITHER CHRIST OR CHAOS"

IF THERE is anywhere a man who, from the vantage point of his position before, during and since the Great War, can look out over the world and see the direction in which it seems to be moving, it is Lloyd George. It was sometime ago that he uttered the startling sentence which heads this article, but the *New York Times* reports him as saying in an address to the National Free Church Council meeting on July 28th:

"I speak as one who has had something to do with the war," he said, "and had to make a close study of it. During the war the cry was: 'Never again.' There is a growing assumption that a conflict is coming again sooner or later. That is the business of the churches.

"What do I mean by that? Nations

are building up armaments—I will not say nations that did not exist, but nations that have been submerged, buried—are building up new armaments. You have national animosities, national fears, suspicions, dislike, ambition fostered and exaggerated.

"You have more than that. Keep your eye on what is happening. They are constructing more terrible machines than even the late war ever saw. What for? Not for peace. What are they for? They are not even to disperse armies. They are to attack cities unarmed, where you have defenseless population, to kill, to maim, to poison, to mutilate, to burn helpless women and children.

"If the churches of Christ throughout Europe and America allow that to fructify they had better close their

doors. The next war, if it ever comes, will be a war on civilization itself.

"Everything depends on the temper, the spirit which is created throughout the world, and it would be a sad thing, a sad danger, to the people if the world came to the conclusion that Christianity, despite all its principles, in spite of all its ideals, was perfectly impotent to prevent mischief of that kind."

"It is the business of the Church of Christ to keep that before the eyes of the people."

There is no escaping that challenge, "It is the business of the Church of Christ to keep this before the eyes of the people."

But where is the Church to get the men and women, the ministers and teachers, the writers and leaders who with tongues and pens of flame will

keep before the people the eternal issues of these days of the Lord in which we are living?

There is just one answer. The Church will draw them from the Christian College, backed by and founded on the Christian home; inspired, strengthened and kept by the prayers of Christian people.

Long ago a little group of students at Oxford praying together started the Methodist Church; a little later another college group praying in the rain under the shelter of a haystack, set in motion the mighty tide of modern missions.

Is there anywhere in our Church a group of simple, humble praying men and women who will give to the Church of Christ the men and women of vision she needs for this supreme challenge of our day?

### "TOGETHER SHALL THEY SING"

MISS MARY CALLUM WILEY



**G**IFTS to the King on His birthday—gifts of life, service, possessions—this is the real spirit of Christmas, and this is the spirit we

as Sunday School teachers and leaders wish to instil in our pupils, old and young.

And this Christmas we shall find splendid opportunity to impress this message of Christmas giving upon our schools; for again has Mildred Welch, through the Executive Committee of Christian Education and Ministerial Relief, prepared for the Sunday School celebration of Christmas a beautiful pageant.

The theme of this pageant—"Together Shall They Sing"—is the bringing in of "the promised day" through the whole-hearted giving of the Church of every thing she has of life, service, possessions, as gifts to her King.

Throughout, the pageant is deeply impressive, because of its simplicity and reverence—almost entirely the words of the Bible and the grand old hymns of the Church and Sunday Schools are used. Carrying out the program as the author suggests, you will find that it makes an appeal to young and to old.



## HE WAS CONTENT WITH TWELVE

*A Story By* MILDRED WELCH

"But Horace, you are wasting your life here, a life that for its sheer quality and essence should be given to the world. It isn't only that we need a man who combines the modern scientific spirit with broad vision and a firm grasp on the deep elemental things of the human spirit, but you need the University. You would find there the sympathy, the freedom of thought and speech you can never get here. You would have a laboratory equipped with everything money could buy, there would be instructors and assistants and hundreds of students eager to follow on any quest you might set them—while here—" he gave a look around the room and shrugged his shoulders. "Of course," he went on, "for a college like this you have remarkably good stuff, how you get it, I don't see." The other man smiled: "By cutting down on paint and fine buildings and professors' salaries—unnecessary luxuries, you know."

The class room in which they sat was small. The floor planks were uneven, the blackboards old, the benches rough and hacked with initials, the few cases and shelves and tables were crowded with jars and models and specimens. But its wide windows looked out upon the campus. Five or six other buildings could be seen through the trees. They were of red brick with white pillars and trimmings and with the passing of time had acquired a softening of tint and outline that blended in with the mellow sunshine of the late April afternoon. The two men had been friends and classmates, both had made a specialty of biology and finished their studies abroad. Langdon had come back to rise by rapid and brilliant steps to the head of a great university; Owens had accepted the chair of biology in the same college in which he and Langdon had been students. From time to time a paper written by him had attracted attention from scientific men but offer after of-

fer from universities and schools had failed to move him. Now Langdon had come down to his old college determined to secure him for his own university. But an hour's argument had failed to convince and he was becoming irritated. "See here, Owens," he burst out at last, "Of course, I know you are an idealist and I have not insulted you with the offer of a larger salary but I have put before you a great field of service, service for our country in training her future men of science. You must be mad to insist on staying here in this narrow and—yes, I will say it this bigoted denominational atmosphere, when you might have freedom wide as the heavens in which to work."

Owens turned, "I'm sorry, old friend, but I think you misunderstand. You have had your say out, it is my turn, you will not interrupt?" "No, go ahead, so sure am I that I'm 'playing safe' that if you can persuade me you are not wasting what you call that priceless thing—life, I will see what I can do for this precious laboratory of yours here."

"When I first got back from Germany," Owens began "I'll confess I was somewhat adrift. Then I had a breakdown and the doctor ordered me to the woods. I spent a winter in the far northwest, living in a shack, doing my own cooking, with no company but my books and an occasional talk with a trapper or lumber jack.

In the companionship of those forest aisles, the wide air, the stars, old things came back and long silent voices spoke in my soul again. Quite suddenly there emerged into my consciousness the vision of one, who judged by the scholarship of his day, was merely an unlettered peasant but to whom the world, if it grants nothing else, awards the laurel of the greatest teacher of all time. To me, He is infinitely more than that but it is because He is the Great Teacher that I am here

to-day. In a light, gentle, radiant, but revealing, I saw Him confronting a world task, the setting in motion of a power that was to overturn the Roman empire and affect the destinies of little islands in the far South seas. And I saw that after a night in a desert place spent in solitude and prayer, He chose for the launching of His plan, twelve students, young fishermen, mostly. Thirty years after He had died a felon's death on a hill without the city walls, these students and others who had learned of them, were known in distant Roman provinces as men who were turning the world upside down. The charge was true, you know yourself that they did. One phrase came to me out there and sang itself over and over in my ears: "He was content with twelve."

I read the other day of the frame of reference which some scientists working on a certain theory had made for themselves. Here it is as I copied it. "In an effort of many years to find 'a place to stand' they hitched their frame of reference to first one thing and then another. Nothing would do. nothing was fixed, everything moved, moved with shattering velocity. At last they took the ether, took it on faith because they don't know whether there is such a thing or not but they had no further choice."

It was just this that was the secret of His power, the reason He could be content with only twelve in His school. He offered them no buildings, laboratory or equipment, but He could and did give them something worth more than all of these. For a short while He taught them, with only a bird, a flower, the night wind, a child, evening and morning skies, simple things of their every day lives, as object lessons. Then He left them to work it out for themselves. They did work it out—with their frame of reference. That 'place to stand' which you will remember Archimedes also tried to find, can be expressed, as they found it, in a short formula: "In the beginning, God

—revealed in Jesus Christ His Son." After three years, these men knew one thing only, you may say, but to that one thing they could relate everything in an unknown, changing and hostile universe and their power to shake the world, to turn it entirely around on its track, came from their tested knowledge of that one but eternally important fact. "Yes," he divined the thought in his friend's mind, "you are thinking of Judas. But even Judas *knew*, didn't he? You get a strong impression from the end of the story that at the last, even Judas had no doubts." There was a pause. A vagrant breeze brought the fragrance of locust blossoms through the window. "Out there in the woods" he went on "I, too, found my place to stand. Afar off and in my poor stumbling way, I try to follow in His steps. This small church college is my dearest place, my Galilee; these farmers' and ministers' sons, these lads from the mountains and small towns with their dreams and visions, are my twelve. I teach them to follow truth to its shining end and in every thing I teach of proven fact, I try to lead them to relate it to the same frame of reference that freshman class in Galilee was given—In the beginning, God—revealed in Jesus Christ, His Son. If I can send my students out having given them that sure, steadfast, certain, immovable place to stand and something to which they can relate whatever the years may bring of terror or pain, of joy and opportunity, because they *know*, I shall feel that life everlasting, immortal and complete has begun for me already!"

There were fire and passion behind the quiet words. But Langdon did not reply.

It was very still in the old classroom. For after many years away, Langdon had come back and once again was following the Great Teacher along the shores of Galilee and in the lily fields was listening to Him who taught not as the scribes but as one having authority.

# Publication and Sabbath School Extension

BRANCH DEPARTMENT AT TEXARKANA, ARK.-TEX.  
PUBLISHING HOUSE, 6-8 North Sixth Street, Richmond, Va.

## HIGH LIGHTS FROM RALLY DAY

WITH glowing enthusiasm and increasing numbers our Sunday Schools are making Rally Day in October a Red Letter Day in their calendars. New records were established this year in the number of schools observing the day, in the use of our program, in the enrollment of new members and in the offering for Sunday School Extension.

The Sunday School leaders caught the significance of the program with its appeal to give the Bible to the neglected young people of the South and to make more vital the study of the Word in all the homes and schools of our Church.

The splendid offering — which promises to exceed the fine total of last year, \$45,000.00—gave evidence of a spirit of sacrificial giving which is worthy of all praise, and the friendly but spirited rivalry to win the Presbyterian Banners was marked by a fine spirit.

We shall not announce the list of successful contestants until after November 30th, as the matter is held open until this date each year in order to accommodate a large number of schools in the far South which do not find it possible to observe the suggested date in October.

Many interesting letters accompany the checks telling of the sacrifice and generous giving represented in the offering, and as is always the case, some of the smallest totals represent the highest type of sacrifice.

Space only permits quotations from a few typical letters:

From a North Carolina School—

"A year ago we had no Presbyterian Church or school, being united with others in a union school with the Pres-

byterians paying all the bills. We started with five church members and remodeled an old church at a cost of \$2,100. We now have an attendance of seventy against ninety in the old union school and run a full fledged Presbyterian School and try to help all our Church enterprises."

From a Texas School—

"Enclosed find \$20 from a school that has not taken a Rally Day offering for two years. We had 100% of the Presbyterian students from the Normal School present for the Rally Day service."

From a Tenn. Mountain Mission—

"Enclosed find \$2.20 from our mission school representing thirty-five givers, nearly all being mountain children who rarely ever see a penny. The gift represents a real sacrifice but they want to help give Sunday School privileges to others as it means so much in their lives."

From a Cotton Mill Community School—

"Enclosed find check for \$155. Our Church is in a cotton mill village. The money was made by doing extra work outside of regular working hours. It is indeed a sacrificial offering and represents a heartfelt prayer that the Bible may be taken to those who need it most."

From Austin Texas—

"Enclosed find check for \$150.90 amount of our Rally Day offering. We set \$150 as our goal and are proud that we went over the top."

From Grenada Miss.—

"Enclosed find check for \$72.40 our Rally Day collection. Glad it is \$25.00 more than last year's offering."



From Purity School, Chester, S. C.—

"Enclosed find check for \$409.00, the Rally Day offering from all our departments. Our school is growing fast and we hope next year to give you a bigger offering."

From Perry, Ga.—

"Enclosed find check for \$23.21 for Sabbath School Extension work. This was raised in a Sabbath school of eleven members and we hope to win the Banner for our Presbytery."

From Broadway Presbyterian School, Fort Worth, Tex.—

"Enclosed find our check for \$1,300 our Rally Day offering for Sunday School Extension. Rally Day was all we hoped for and "then some." There were 2,251 pieces of money and it took four of us nearly an hour to check the result. Many envelopes showed the

strenuous self-denial through which the child had passed. It was the most successful campaign we ever conducted; more took part and they were more earnest and consecrated in their efforts. Some enthusiasts denied themselves food in order to make their contribution. One deeply interested couple saved sixty dollars during the six weeks campaign, by walking instead of using street cars, cutting out picture shows and entertainments, and strict economy in housekeeping expenses. We are praying that God will bless the money that represents so much self-denial upon the part of the members of our small Sunday School."

Such letters might be multiplied indefinitely but these samples indicate the fine spirit that pervaded Rally Day for 1922.

### FIVE NEW BIBLE SCHOOLS ORGANIZED IN PRESBYTERY SINCE APRIL

OUR faithful and efficient Sunday School Missionary, Mr. J. M. Harvey, in his Sunday School Extension work, is doing a big piece of service for our Presbytery. A large part of his time now is being given to intensive work with the old schools. But since April he has organized five new schools.

We have already spoken of the organization of the Ashwood and Rocky Point schools—Ashwood on April 2nd, with thirty-four members, Mr. D. G. Robeson, Superintendent, and Rocky Point on September 17th, with ninety-eight members, Mr. J. L. Casteen, Superintendent.

Mr. Harvey reorganized the Sunday

School at Tabor in Columbus county on April 30th with twenty members, Mr. D. M. Harrelson, Superintendent. This work is small as yet but it has a fine work to do. On May 7th a school was organized at Walker's school house, near Seven Springs, in the field of Rev. Geo. R. Faw, with thirty members. Mr. Berry Walker was made Superintendent. This is a promising point. And on June 25th a union school was organized at Bloodworth school house, ten miles from Atkinson and in Bladen county, in Rev. H. F. Beaty's field. There are fifty-three members of this school, of which Mr. R. S. Corbett is Superintendent.

—From *Wilmington Presbyterian Bulletin*

### FIVE EXTENSION SUNDAY SCHOOLS CONDUCTED BY ONE SCHOOL

R. D. DODGE

THE Bible School of the First Presbyterian Church of Logan, West Virginia, conducts five Mission Sunday Schools. These schools are located in mining camps in the vicinity of Logan, where there are no churches. The one at Mount Gay is superintended by one of the mine foremen, Mr. T. W. Gilpin. This school varies in attendance from about

thirty-five to eighty-five. Mr. Gilpin is very much interested in the work, and is a good superintendent.

Another school is at the Arcoma mine, conducted by Mr. C. McD. England and Mrs. L. G. Burns.

The third school is in the east end of Logan, conducted by Mrs. J. E. Cannaday.



Class of Beginners and Primaries, Mount Gay Sunday School, Mount Gay, W. Va.



Mount Gay, W. Va., Sunday School, one of the five Sunday Schools conducted by the Logan, W. Va., School. To the extreme left is Mr. T. W. Gilvin, the superintendent. The fourth man from the left is Mr. H. S. Gay, Jr., the manager of the Gay Coal and Coke Co., who also teaches a class of boys. Standing next to Mr. Gay is Mr. Richard D. Dodge, pastor of the First Presbyterian Church, Logan, W. Va. The Committee of Publication of Sabbath School Extension co-operates with local Sunday Schools in conducting this extension work by donating Sunday School quarterlies, story papers, etc.



The fourth school is on Coal Branch, conducted by Misses Kate and Agnes Johnston and Mrs. B. T. Call.

The fifth school is conducted by Mr. and Mrs. A. E. Morgan and Miss Alice Morgan.

All of the schools are open the year around. Not only do we keep these

mission schools going but last year on Rally Day we won the Sunday School Extension banner for Kanawha Presbytery for the largest per capita offering to the same kind of work where we could not reach.

We are right proud of this for a school of about 100 enrollment.

### THE NEAR EAST SITUATION

**T**HE incredible disaster at Smyrna has left hundreds of thousands destitute. Immediately following the disaster, Near East Relief emptied its orphanage relief warehouses in Constantinople of all reserve supplies and rushed them to Smyrna. Thousands of lives were thus saved. But these orphanage supplies must be replaced and large quantities of additional provisions sent to care for the homeless, shelterless, foodless refugees. A joint conference representing the Y. M. C. A., the Y. W. C. A., the Near East Colleges, the Mission Boards, and the Federal Council of Churches at once asked the Near East Relief to serve as a central agency for receiving and administering relief funds. The American Red Cross is responding also to the emergency and the Red Cross and the Near East Relief are

co-operating under a clear mutual understanding. President Harding has endorsed the appeal and appointed a special committee to co-operate with the two agencies in raising the necessary funds. A full understanding has been reached with the Red Cross so that there will be no duplication of effort.

A letter signed jointly by Robt. E. Speer, President of the Federal Council of Churches, and John H. Finley, chairman of the Commission on International Justice and Goodwill, contains the above information, and urges the churches to lead in this work of Christ-like benevolence.

Checks should be made payable to Cleveland H. Dodge, Treasurer, 151 Fifth Ave., New York, marked "Near East Emergency Relief."

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Many inquiries are received for a list of useful Christmas gifts that might be sent by Parcel Post to missionaries. The following articles are difficult or impossible to obtain in the Orient, and would be doubly appreciated. For men—fountain pens, pocket knives, neckties, socks, magazines, handkerchiefs, shaving outfits and portable typewriters. For children—hair ribbons, books, pencils, tablets, and material for clothing. For women—shears, stationery, toilet soaps, stockings, towels, bed linen, table linen, dress patterns and Diamond Dyes.

—Korea Topics in Brief.

## SUPERINTENDENT'S ONE-MINUTE TALKS

(These helps are given to aid the busy superintendent to get together, quickly, information for a talk to his school each Sunday. Many superintendents often assign this work to first one, and then another class. If one talk is used each Sunday, the work of the four Executive Committees will be brought before the school during the month.

**CHRISTIAN EDUCATION AND MINISTERIAL RELIEF:** Call for a report from your Christmas Program Committee. If that Committee has not been appointed (which surely must not be the case) do so today, as it is already very late to make plans. "Together Shall They Sing" is the name of the beautiful Christmas pageant prepared by Mildred Welch for the Executive Committee of Christian Education and Ministerial Relief. It is hoped that throughout the Church this beautiful pageant will be used on December 24, the Sunday before Christmas day, and that at that Service hundreds of young boys and girls will present themselves, the best gift of all, to Jesus. Ask that teachers talk with pupils who are not members of the Church in a special effort to have them join at that service.

**PUBLICATION AND SABBATH SCHOOL EXTENSION:** Rally Day has come and gone, and you are anxious to know results. All of the Churches have not sent in reports, as some of the Churches in the far south celebrate this Day later in the season, but indications are that the offering will excell that of last year. Make mention in your talk of how much your Sunday School gave, and then read from pages 899, 900, some of excerpts from letters from other schools.

**HOME MISSIONS: TOPIC, CHURCH ERECTION.** One department of the work of Home Missions is known as Church Erection. Why? Because the Home Mission Committee assists in the building of Churches where the congregation is not able to build unless outside aid is furnished. The Committee loans the money to the Church, and this is repaid, a certain amount yearly. This money loaned by the Home Missions Committee of course comes from offerings made for that cause. This work is a real paying investment, and is shown by the fact that many of the Churches once helped in this way are now "Mother Churches." As an example, tell of the Church at El Paso, Texas, and her "daughter Church."

**FOREIGN MISSIONS: TOPIC, CUBA.** Our work in Cuba is in the city of Cardenas, and consists of a Presbyterian School known as "La progresiva." Dr. R. L. Wharton is principal. The school is composed of a Primary and High School, and a Commercial and Normal Department. Eight young ladies graduated from the Normal Department the past year and five of these are teaching in the school this year. Each Department of the School is full to overflowing this year, and many had to be turned away for lack of room. Plans are being made for a new dormitory. During the past summer a Daily Vacation Bible school was conducted, with an average attendance of 225 children ranging in age from four to fifteen. The Kindergarten and Primary children learned special Bible verses, the Juniors memorized the Beatitudes, and the Intermediates memorized the 23rd Psalm and the Commandments. After only two weeks of work, all the older children would take part in voluntary prayers in the opening of their classes each day.

## The Woman's Auxiliary of the Presbyterian Church in the United States

MRS. W. C. WINSBOROUGH, SUPERINTENDENT AND EDITOR

257-259 FIELD BUILDING,

ST. LOUIS, MO.

### To The Furloughed Missionary

Here's to the furloughed missionary:

Tired out and worn on the field he comes back, and lo, he fires to fresh flame the enthusiasm and zeal of the home church! He comes to receive, yet is a giver to others. Men and women deaf to other calls stand still and listen, challenged by the consecration of the life behind the words he speaks. Millions of dollars have been given in answer to his appeal. Thousands of lives have "followed in his train." Little children have listened and have answered "Send me," and have kept the determination in their hearts until they were sent. Women have given their jewels, men have responded with wealth of gold and of life.

Down through all the years we look at that long line of men and women who have come back from facing the dangers and difficulties of the foreign field to face the dangers and difficulties of an indifferent home church. Only a few have faltered and failed. In almost unbroken line they have stood, themselves the testimony to the cause they plead.

Here's to the furloughed missionary!

—Mrs. E. C. Cronk, in *Missionary Review of the World*.

### SOME BLUE PRINTS OF BIBLE HOMES

MRS. F. LOUISE MAYES

**I**N THESE days of changing ideals, it is well to lay an anchor to windward by holding fast to certain God-given principles which will serve as ballast to steady our little crafts on life's stormy sea. The first essential in our equipment for this voyage is the Christian home.

As we all know, the home is the oldest institution, the first form of government. Our forefathers revered marriage, dignified wifehood, magnified motherhood, respected parental authority, and on this perfect foundation they built the house and hallowed it with parental and filial





Mrs. F. Louise Mayes, Chairman of the Woman's Advisory Committee, and President of the Synodical Auxiliary of South Carolina.

duties. The buttress of this home was the family altar, the rule of conduct was the Word of God.

As we look about us today, it is with a pang that we discover that the family altars are falling, that motherhood is decreasing, parental authority vanishing, the marital tie is loosening, and we are constrained to believe that we are losing the plan of the Christian home, given us by the great master builder, the "Blue Prints" of which are found in "the Book."

It may stir up our minds by way of remembrance to study some of the specifications of the Bible homes. We know not whether they were built of hay, brick, or stubble, but we *do* know that they are as enduring as the ages. Let us study first:

#### THE NAZARETH HOME

Joseph and Mary were devout Jews. The child Jesus grew to manhood in a consecrated home. There He was taught by His parents the strict observance of religious duty. Indeed, the first time His Divine nature seems to have asserted itself, was when at the age of twelve He was taken to Jerusa-

lem to the Passover, and was found asking and answering questions in the temple, and when chided by His mother for lagging behind on the homeward journey, He gravely replies, "Wist ye not that I must be about my Father's business?" Yes, Jesus was brought up in a consecrated home. Did we send for our pastor and dedicate our new home and its influence to His service? If not, we have lost a privilege. Maybe it is not too late to claim the blessing yet.

Could there be a finer heritage than Godly ancestry in a consecrated home? Such a home was Timothy's, an ideal Christian home. The sweet influence of a Christian mother, the benediction of a devout grandmother. Their ministry in this home, and the instruction given by them made of Timothy the eminently useful Christian of whom Paul wrote, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother, Lois, and thy mother, Eunice, and I'm persuaded in thee also, I put thee in remembrance that thou stir up the gift of God which is in thee." Timothy's responsibility was great, because of his training in a consecrated home. Would to God there were more homes like the Lystra home, where the "unfeigned faith" has been cherished for generations. Said an aged saint recently, "I'm praying daily not only for my children, but for my great-grand-children yet unborn." The blessed ministry of prayer! Who can calculate the exceeding riches, thus bequeathed her decendants? They are far above the gold of Ophir or the treasures of Croesus! Are we magnifying this ministry in our homes, and so making our lives incalculably powerful, not only now and here, but hereafter?

We love to think of another famous home, the home at Bethany, with its little family of three, each different from the other, but every one loving the Master, and giving Him a welcome to the home. We love to picture the

naturalness of this home with the different types: Martha, the good housekeeper and strong intellectual woman; Mary, the spiritual type, sitting at the feet of Jesus; and we think of Lazarus as the well-poised stay of the home, the balance wheel, and the friend of Jesus. It was a simple, unpretentious home, but Martha's thrift had made it neat and home-like, and there was *always* a welcome for Jesus in this family circle. Do we welcome as a blessing the visits of our pastors, those whom the Great Shepherd has left over his flock? Have we a prophet's chamber in our homes and hearts where the Heavenly Visitor is always a welcome guest? We recall that this was our mother's way.

There was another home with an open door for Jesus. It was a home of wealth and probably of luxury, and it was a hospitable home. Christian hospitality insures a benediction. Some have thus entertained angels unawares. Zaccheus was not a Christian, but he was a hospitable gentleman and the Master rewarded his interest in Him and the kingdom by "bestowing salvation on his household." If we open the door, as did Zaccheus, to Christ and His ambassadors, there will follow a benediction on our families and our homes. May we open wide the portals to every Christian influence, remembering the rich blessing bestowed on the home at Jericho!

We would not forget that home to which so many of us have fled, the Prodigal's home. Beaten and buffeted by the storms raging within and without, with scarcely courage or strength to enter, but for the light hung in the window, and the assurance that the fatted calf will be killed, the best robe brought, and the ring and kiss bestowed. Is our home a refuge for the wayworn, those who have wandered in forbidden paths in a far country and are sin-stained? Are we reflecting our Father's spirit of forgiveness, "which giveth wisdom to all men liberally and upbraideth not?"

Lastly, let us keep before us as a

stimulus to higher attainment, the blue-print of the *perfect home*; its specifications are given by Paul in Col., third chapter, 15-24. The structure is perfect in every detail, all the parts being fitted in perfect harmony and symmetry. They are as follows: Husbands, love your wives and be not bitter against them. Wives, submit yourselves unto your husbands as it is fit in the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Children, obey your parents in all things, for this is well-pleasing unto the Lord. Servants, obey in all things your masters, according to the flesh, not with eye-service as man-pleasers, but in singleness of heart, fearing God. And above all these things, put on charity, which is the bond of perfectness.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God, and the Father by Him. Knowing that of the Lord ye shall receive the reward of the inheritance for ye serve the Lord Christ.

Dear friends, let us remember that by divine right, women are the makers of the home, men are the builders, but in a far finer sense, the making has been given into our hands. We are the trainers and teachers, because we are the mothers of men. God has given us the most difficult, most delicate, most constructive duties entrusted by any created being, wifehood, motherhood, home-makers. Are we equal to the tasks unaided by His wisdom and strength? Do we realize that the destiny of the nation lies in the home? Your home and mine? Napoleon was once asked what was France's greatest need. He replied, "Mothers." His answer was little short of a prophecy—if we have the right type of mothers, they will make the Bible type of home.

Oh, friends, may we think less of law-making, and more of home-making! May we realize it is our highest destiny, our solemn responsibility, yes, our sacred trust, to build not stately mansions, but God-fearing homes!

## THE GIRL'S DEPARTMENT OF STILLMAN INSTITUTE

MRS. J. G. SNEDECOR, *Dean*

**T**UESDAY, September 19th, was a busy day at Stillman this year.

A new President, three new teachers, a new building and entirely new venture for this school, put every one on the "qui vive." The day was spent enrolling and classifying students as well as assigning them to work in the Industrial Departments. This work was done so well that classes were held the next day. Dr. Brown, the new President, was continually "on the job" while Mr. and Mrs. Moore were most efficient classifying the students rapidly, giving advice and encouragement to all. Mr. Osburn also proved a helper in all emergencies.

In addition to the thirty-eight boys and men, there have been thirty girls enrolled, with more applications on file. They seem to be such nice girls, quiet, anxious to get the best instruction and all willing and eager to do their part of the work. Part of them

help in the kitchen and dining room, part as dish washers and the others caring for the dormitory. For the present each will have two weeks of work in one of these places and then the whole force will be changed for another two weeks. In addition to this practical work, Miss Hinds, of the Domestic Science Department, will give daily instruction in cooking, with food values and preparation of the same. She also has classes in sewing. Some of the students are finding themselves better prepared for the industrial part than for the literary; the standard has been raised so some few may have to either go back a year and possibly one or two return home and take another year of public school work. We hope very much that this can be avoided, but if we succeed in raising the standard some few must be better prepared. As Dean of the Girls' Department, I am glad to say

Wise  
Men



From  
the  
East

"We have seen his star in the east and we come to worship him".



that this will affect the boys more than the girls, as the latter have gone to school more regularly and made better advance. To those friends that have so kindly provided scholarships for girls who have needed help, we want to express our thanks publicly and to say that our hope is that the girls will prove worthy of your kindness. I will see that they write to you personally.

I wish that every one who has contributed to this Building Fund could come in and visit with us. To the left, as you enter, is the Dean's office; this has been fitted out by a generous friend in West Virginia, and is quite attractive with desk, chairs, rugs and filing case. On this first floor, are the chapel, three class rooms and the Domestic Science room. On the second floor will be found sitting room or reading room for the girls, hospital room, bed rooms with well-equipped bath room, each bed room has closets, one bureau with the three drawers, three single beds or cots and three chairs. Tables will be made in the shop and we hope that the

boys can work fast as we need them. The Matron in charge is most efficient and anxious to have things at their best. She has had experience and comes to us with fine recommendations. She is a good Presbyterian and has a real love for Stillman Institute. She would like to have some furnishings for the reading room, magazines, books, pictures, a table, chairs and possibly some one has a victrola that they cannot use and would like to give it where it could do good.

The greatest need of all, however, is a piano for this department. Several years ago some one gave one to the boys and has proved a great help to them, as they all are musical and some of them play well. Will some one come to our help?

There are no idlers here at Stillman; from the President down, every one is busy from early morning until late at night. Sometimes the girls think that there is no time for play, but they have some time every day, and enjoy it when they have it.

### WANTED! A PIANO!

The girls' dormitory at Stillman Institute is a building to be proud of—Built of fine brick with stone trimmings, it contains an equipment which insures splendid work from the student body.

*It lacks but one thing. A Piano!*

No school can properly operate with-

out a musical instrument, especially is music essential to a school of colored girls who come from a race marked by a passionate love of music.

Who will give these girls a piano? Write to Mrs. J. G. Snedecor, Tuscaloosa, Alabama.

Mrs. R. G. Vance, Waynesboro, Va., has a supply of hand-made laces, tatting and other fancy work. The sale of these articles makes it possible for many girls to attend our Mission Schools. Mrs. Vance gives her time and work to dispose of this material, and does it without any charge whatsoever. Any of the articles would make lovely Christmas gifts. Support this good work by purchasing some of these goods.

Mrs. Steele Campbell, 1002 Eighth Street, Orange, Texas, is the Texas distributor of this work.

Mrs. R. Holdsworth, Kerrville, Texas, is the distributor for West Texas.

35 Korean school girls paid all their own expenses last session with lace making and other industries.

# AMMUNITION

CONDUCTED BY MISS CARRIE LEE CAMPBELL,

306 WEST GRACE STREET.

RICHMOND, VA.

*Dear Secretaries of Literature:* Stop, look, read. Note these words: "Less reading, less thinking, less doing." Let's prevent it. Let's reverse it, and take for our slogan, "More reading, more thinking, more doing." And the key to the situation is in our hands. Get your good things read, and the rest will follow.

*Stewardship Literature.* Have you seen the rich things that the Assembly's Stewardship Committee has? Most readable leaflets on Stewardship of Personality, of Prayer, and others. Write to this Committee, Times Building, Chattanooga, Tenn. Send some postage.

*Missionary Charts.* Miss Isabel Arnold, of Elkins, W. Va., has a very remarkable set of twenty charts, hand-painted on cloth, giving striking lessons and making strong appeals from all our own Mission Fields. These charts measure about 5x6 feet, are painted in color, and she rents the whole set for \$1.50 a visit. Write to Miss Arnold, rent these charts and have "moving pictures" in your Sunday School, Auxiliary, or Christian Endeavor.

When no other address is given, order all leaflets from The Woman's Auxiliary, 259 Field Building, St. Louis, Mo.

*The Little Prince Has a Jesus Birthday.* 10cts, Sue Hopkins. Condensed from the "Happiest Girl in Korea," by Miss M. L. Guthapfel. Let the boys find out what a Korean boy, who was a little prince, did on Jesus' birthday.

## CHRISTMAS.

*When the Christmas Star Shone.* 5c. Mrs. E. C. Cronk. A Christmas program for children, in which many children can be used. Children of every kind that can be found in the homeland, or in all the foreign fields. The setting of the stage has original features which are striking, and the whole can easily be made very impressive. The lesson is for Home Missions and for Foreign Missions at the same time, it is world-wide.

*My Best Gift.* 3c. Mrs. E. C. Cronk. Send this out all through your Auxiliary membership just before Christmas. The keynote of this striking leaflet is in the words: "It seemed beyond belief that any of us should allow ourselves to get so busy preparing for His birthday celebration that we could find no time to celebrate His birth." Are we doing this? Let's correct the fault with this leaflet.

*The Answer.* 5c. Margaret R. Seebach. A charming story of Mary and Joseph and the Holy Babe as they have made their journey into Egypt. And it tells so truly that Holy Babe is the answer for every longing, enquiring heart. Fiction? Yes. But the underlying truth is fundamental.

*Would He Find Room?* 1c. Just a slip-in, but mighty in its message, ending thus:

O Ye, who are so slow to see

God in all humanity;

Who still go tumbling to your doom—

Would He find room? Would He find room?

*The Very Breath of Christmas.* 5c. Laura Wade Rice. In this story an angel is sent to earth to see that all is ready for the coming of the Christ Child at His birthday-time. And this Angel meets the hurrying man, the young woman with earnest face, the little child, the whistling boy, having the true Spirit of Christmas to leave with each one.

*The Gifts He Brings.* 5c. Laura Wade Rice. Gifts to Africa, India, China, Moslem Lands, to the old heathen woman, who said, "I told you there ought to be a God like that." Gifts to our own land in love, good laws, doctors, hospitals, all His gifts.

*Christmas At Ebenezer.* 3c. L. S. Copan-haver. Two young people taught the joy of life when given to the Master in real service, both fed by a great-souled minister who had learned by doing.

*In the Light of Bethlehem's Star.* 2c. Mrs. E. C. Cronk. "Do you sigh to have been with the shepherds on that first Christmas night? and is your heart, in its empty fullness of things, in danger of offering 'No room?' A leaflet to make one think of the real meaning of loyalty to the King in this day, and time.

*Two Christmas Pictures From Japan.* 3c. Martha Akard. A striking contrast charmingly put. First a Christmas tree in Tokyo, surrounded by happy children who have learned the true story of Jesus and His love; next, the heathenish winter service in a temple where the worshippers try in vain to wash away their sins in bitter cold baths. This would lend itself well to be told by two Sunday School pupils.

*The Best for Christ.* 2c. From "The Interior." A poem, beginning:

The blessed Christmas time draws near,  
The giving time.

What shall be your gift to Christ?

As you plan your gift to Him, remember—

"Christ wants the best. He in the far-off ages  
Once claimed the firstling of the flock, the finest of the wheat.

And still He asks His own with gentlest pleading

To lay their highest hopes and brightest talents at His feet."

—o—

Order all leaflets from the Woman's Auxiliary, 259 Field Building, St. Louis, Mo.

# HOME MISSIONS

REV. S. L. MORRIS, D. D.  
EDITOR.

MISS NANCY F. WHITE,  
EDITORIAL AND WOMAN'S WORK.  
HURT BUILDING, ATLANTA, GA.



## "GOLD, FRANKINCENSE AND MYRRH"

BY SUSAN COOLIDGE.

Gold, frankincense and myrrh, they brought  
the new-born Christ—

The Wise Men from the East—and in the  
oxen's stall,  
The far-brought precious gifts they heaped,  
with love unpriced;  
And Christ the babe looked on, and won-  
dered not at all.

Gold frankincense and myrrh, I, too, would  
offer Thee,

O King of faithful hearts, upon Thy Chris-  
mas Day;  
And, poor and little worth although the offer-  
ing be,  
Because Thou art so kind, I dare to think  
I may.

I bring the gold of faith, which, through the  
centuries long,  
Still seeks the Holy Child, and worships at  
His feet,  
And owns Him for its Lord, with gladness  
deep and strong,  
And joins the angel choir, singing in chorus  
sweet.

The frankincense I bear is worship, which  
can rise,

Like perfume floating up higher and high-  
er still,  
Till on the wings of prayer it finds the far  
blue skies,  
And falls, as falls the dew, to freshen heart  
and will.

At last I bring the myrrh, half bitter and  
half sweet,

Of my own selfish heart, through sacrifice  
made clean;  
And break the vase, and spill the oil upon  
Thy feet,  
O Lord of Christmas Day, as did the  
Magdalene.

"Gold, frankincense and myrrh"—'tis all I  
have to bring  
To Thee, O Holy Child, now throned in  
Heaven's mid!

Because Thou art so kind, take the poor  
offering,  
And let me go forth blessed, as once the  
Wise Men did.







## Our December Topic---Church Erection.

“AN architect said to a Churchman: ‘Our effort is to materialize the spiritual; the aim of the Church is to spiritualize the material.’ The Department of Church Erection combines and promotes both ideals. It materializes the spiritual by expressing in wood and stone certain ideals; and the temple of worship becomes a visible embodiment of invisible truth. It spiritualizes the material by converting it into a dwelling place of the most High God, who though He ‘dwelleth not in temples made with hands,’ yet accepts such as symbols of His presence and makes the house of God a means of communion with His spiritual worshipers and a center of influence for Christianizing a community. The house of God is a silent witness to an invisible presence. It challenges the attention of the community, gives the organization the reasonable guarantee of permanency and constitutes a common rallying place for the religious life of the people.”—*Dr. Morris, in Annual Report, 1920.*

### INVESTMENT AND DIVIDEND

Twenty years ago a church was organized with much misgiving in El Paso, Texas, with fourteen members. It now has a beautiful church building valued at \$30,000, with nearly 400 members. Dr. W. M. Fairley, its pastor, gives in the Annual Report for 1922 the following account of the three daughters of this thriving church:

“Manhattan Church, in El Paso began the year with 125 members, and a building debt of \$4,000. By the end of the year she will have paid off the debt and put over \$1,000 in improvements and equipment; increased her

membership to 190, with 195 in actual attendance at Sunday School and started on an \$800 additional story to the Sunday School room. They have outgrown their two-story Sunday School building in less than a year and have exceeded their budget on all benevolences. This Church gives every promise of being one of our leading churches in the West in a few years.

“The Mexican Church has grown from 22 members to 50 in less than a year, has a flourishing Sunday School of 100 enrolled, and a mission day school of 49 children, and an afternoon Sunday School of 47. A bright young Mexican boy, who was baptized eight months ago, has been received into the Presbytery as a candidate for the ministry and is now at school. Two others will go to Texas-Mexican Industrial School. Rev. A. Fernandez, the pastor, says with \$1,000 he could start four additional mission schools in connection with his Church. This is the cheapest and most valuable work that our Church can do.

“Eastminister chapel, where Mrs. L. C. Majors has been conducting a Sunday School and general mission work, has developed until we are now ready to organize it into a church if we can handle the financial problem. We have there at a cost of \$6,200, four lots and a nice new bungalow used as a combined manse and Sunday School room. They have now about 65 in Sunday School each Sunday, prayer meeting, 15 in Christian Endeavor, and a supply preaching there each Sunday morning and evening. Twelve have recently joined the Church. I think we could organize with 60 members.”

### ANNUITY PLAN

Many persons devoted to the traditions of the Presbyterian Church and willing to make noble sacrifices calculated to contribute to its substantial growth, are nevertheless hindered in their noble aspirations and handicapped by their environment. Advancing years limit their earning capacity, and their income is perhaps derived from small invested capital, often in constant danger of being swept away by bank failures or depreciation in stock values. For such, an annuity plan is provided, whereby a regular income is guaranteed, their investment rendered absolutely safe, while they themselves enjoy the satisfaction of seeing their investment paying splendid dividends in the sphere of church erection.

The Executive Committee of Home Missions will receive varying amounts upon which interest will be paid, at a fixed rate, during the entire life of

the donor; and this money will be loaned to feeble churches to assist them in securing suitable houses of worship. The money thus accomplishes a two-fold purpose. It not only supports the annuitant in old age, but it likewise supports the work of the Lord, and will continue to increase its benefactions long after the donor has gone to a blessed reward.

It is perhaps the only investment absolutely safe in this world where "riches take to themselves wings, and fly away as an eagle toward heaven." The assets of the Executive Committee of Home Missions and the honor of the Presbyterian Church make the investment as secure as government bonds. Upon request, the Executive Committee of Home Missions will furnish information and the details of the plan to any one interested in a permanent and safe investment which will pay dividends both to the donor and to the Kingdom of Christ."—*Dr. Morris, in The Task that Challenges.*

### A GROWING CHURCH IN FLORIDA

L. L. McKINNON.

THE Chattahoochee Presbyterian Church was organized in the Methodist Episcopal Church, at Chattahoochee, Florida, by Rev. Wm. H. Richardson, Evangelist of the Presbytery of Florida, on the twenty-first day of March, A. D. 1915, and twenty-five persons were enrolled as members. Eighteen were received by letter and seven upon profession of faith in Christ. Through the kindness of the officials of this Church, the Presbyterian congregation continued to worship in their building until January 1, 1919, when it became necessary for them to secure another building, because the Methodist brethren had had their station made a regular supply, which gave them services every Sunday.

The Masons very kindly tendered the use of the ground floor of their lodge building, which was accepted.

A Presbyterian Sunday School was immediately organized here and has been meeting regularly every Sunday since that time.

The need of a permanent place of worship was keenly realized by all, and a meeting of the congregation was called by the Session for March 10, 1919, for the purpose of considering the matter of a church building. After a thorough discussion of the matter, the congregation unanimously voted to appoint two committees, one on finance, with six members, and one on the lot and church plans, with five members. Owing to the war, the general financial condition of the country and the high price of building material, it was not until July, 1921, that the committees were able to accomplish very much in the way of commencing a building. On July 11, 1921, the two committees, with a number of





Presbyterian Church, Chattahoochee, Fla.

the members of the congregation, met at the home of Elder L. L. McKinnon, decided upon plans for the new church and awarded the contract, a desirable lot in a good location having been already purchased by the committee.

On October 7, 1921, the new building was completed and accepted by the committee at a cost of \$3,185, including amount paid for the lot. All of this amount was raised by the committee and other Church organizations except \$800, which was secured from

the Executive Committee of Home Missions of the Presbyterian Church in the United States, through a loan from the Semi-Centennial Fund. This has enabled the congregation to enjoy a modern and very comfortable place of worship.

With a church membership of 45, a very active Woman's Auxiliary and a live Sunday School with 30 members, the Chattahoochee Presbyterian Church offers quite an opportunity for work and service for the Lord. Their motto is "*Forward March.*"

#### "RICE MEMORIAL"

**A** BUILDING to be erected at a cost of \$25,000 as a memorial to Dr. Theron H. Rice, formerly pastor of Central Presbyterian Church, will be built in the Pittsburg district of Atlanta for use as a mission among the colored people. Dr. Rice was founder of this work for colored people in Atlanta, and was also the largest personal contributor to its first building.

A large lot of ground suitable for building and recreational purposes has been purchased and paid for by the Executive Committee on Colored Work of Atlanta Presbytery and Assembly's Home Mission Committee. A small frame building now on this property is serving as temporary quarters, but

is wholly inadequate for carrying on the work. A building suitable for same must be had as soon as possible. On the second Sunday this mission was open, 160 pupils came to Sunday School and several classes had to meet out of doors. Small additions have been made and partitions taken out in order to give a larger seating capacity, but we need more room. When Dr. W. H. Sheppard, of Louisville, Ky., held evangelistic services in this building, people had to sit in an outside room where they could not even see the speaker.

Sewing classes, boys' club, girls' club, mothers' club, kindergarten, and religious services are held in this building. There is no other church in the



Present Buildings of Pittsburg Training School

community, and a number have been baptized at this station. They have signified their intention of joining the Presbyterian Church as soon as we can organize one. Others, who live in this community but hold membership in churches in other sections of the city, have expressed a desire to join us. We are glad to announce that A. D. Wilkinson, of Mobile, Ala., has come to this field with the purpose of organizing a church.

There are other crying needs seen in this destitute community. Many houses have no running water. There is no swimming pool nor public bath house anywhere near this section. We need a bath house where the children as well as adults may be taught cleanliness.

Just to walk through the streets (unmade) near the mission, would convince one of the need of a playground, where children can play in safety and under Christian influence.

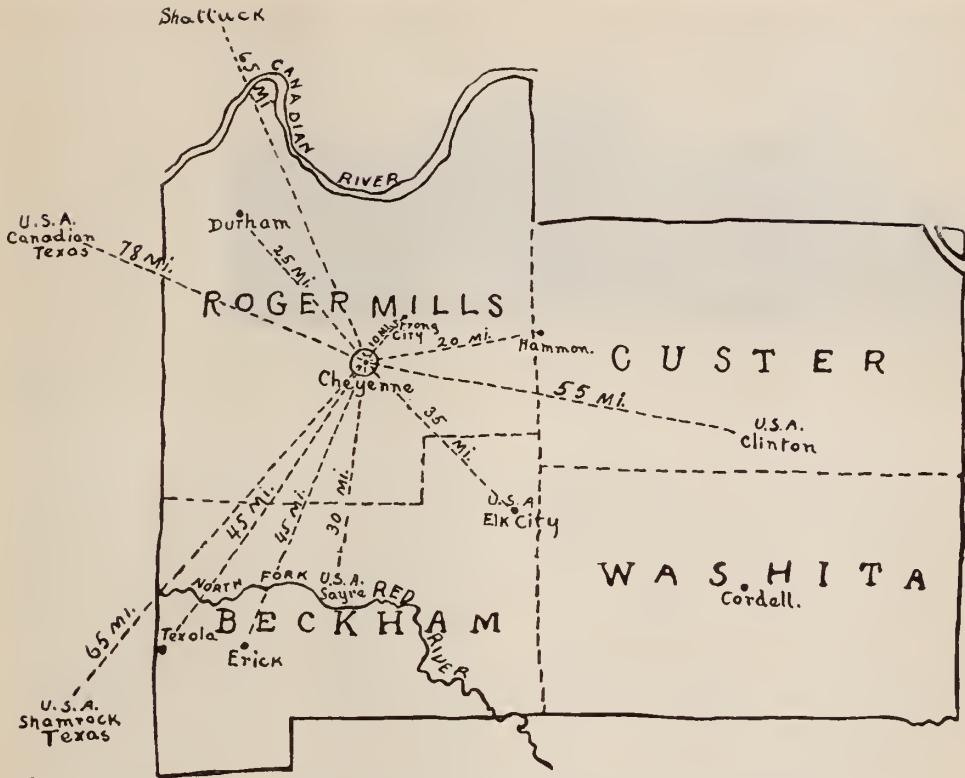
Many cases of illness and deformity are caused by ignorance in preparing foods. A kitchen where we can teach girls and mothers how to prepare meals would be a tremendous help to the community.



Dr. Rice

In our new "Rice Memorial" building we are planning to care for these departments. Several generous offers have been made, but it is barely a beginning. Can we push aside this problem without praying earnestly over it?

**It is only for thirty-six hours of the three hundred and sixty-five days that all people remember that they are brothers and sisters, and those are hours that we call, therefore, Christmas Eve and Christmas Day." . . . And when they always remember it, . . . it will be Christmas all the time.—Edward Everett Hale.**



The Cheyenne Field

**WILL YOU GIVE US A CHURCH AT CHEYENNE?**

REV. W. W. SADLER

**M**UCH interest expressed in many inquiries about the Cheyenne field and Western Oklahoma, justify this writing.

This territory covers one whole county—Roger Mills—and parts of three others. (The diagram will enable you to see our field.) The average distance between the rivers is fifty miles. Cheyenne is the county seat of Roger Mills county, and Strong City, Hammon and Durham are our preaching points, with Erick, Texola and several school houses in Beckham county.

For four years before the writer came they had been without a minister—the most critical time of its history. And it would be difficult to estimate the loss from such a lapse of work here. That any remain says much of the indifference of some, as it

does of the fine loyalty of others. And the serious duty laid on us is winning back the loss of it.

We use the school building for Sabbath School and morning services and the Methodist Church for evening services. From this it is apparent that we need a building. And I hope to show in the end as says an elder of the church, "that this church must be given us, as it would be to Korea or to Africa." We have a manse and the Ford given by friends of the Home Mission Committee.

Facts presented by Dr. Morris to the church in its climax at the Lewisburg Assembly are more seriously true of this county than of other parts of the state, because moral and spiritual progress have not kept pace with her growth in population. The spiritual lethargy that followed the war has





The Manse,  
Cheyenne, Okla.

hardened in this country and leaves it different from any other part of the church. Only the man on the ground can understand.

There are experiences that exhaust both the natural and spiritual resources of the worker. Social life is different and difficult to explain. Domestic duty is harder and more expensive. The moral status is seen in that 82 per cent. of our population own no church affiliations whatever. Among these are a fine type of citizen who, engrossed in business, does not object to the church or its activities, may even contribute to its support, but "*it must not get in his way.*" Behind him is another class that looks upon him as an ideal man, but goes further, looking with contempt on the church and its following. Another class is seen in the criminal with his friends and sympathizers, and those who back him up by indifference to his life or any better thing. It is against this line the minister and evangelist has to move. He has to get his support from the remaining 18 per cent. who are identified with the church. Many of them represent fine Christian settlers from good old families and homes. The atmosphere was alien to him, but in time he found it easier to sit quietly by in conscious integrity and readjust himself to conditions about him; inevitably indifference followed. There are exceptions, but this is largely the truth. It is from this class that officers, teachers, and leaders are chosen. They are very willing to be any or all of these, in their place, if they may live only

by their ideas of duty. The church "*must not get in his way.*" "*He thinks for himself.*"

The minister must live in this atmosphere, and it often effects his own ecclesiastical and doctrinal standards. The fine ideals of Virginia and the Carolinas come to bear the same marks seen on the individual. A leader of thought and ecclesiastical activities said not long ago, "I'd break every law in that book if in doing so I could accomplish the thing I am seeking to do." Could an elder who heard or knew this be lined up by the Book of Church Order? Its effect is seen in the attitude of the average home toward the Sabbath and other traditional principles of Christian life. The child, the boy, the girl, gets it in increasing force as he grows to youth and into maturer years. The wife and mother gets it in such measure as found nowhere else in her experience.

The minister's wife must be a leader or become a figure-head, despite the same strenuous domestic duties. Often she succumbs to the strain of both responsibilities, and to save her he sometimes goes to easier work and less trying relations. Salary makes this easy, especially with promise of safer conditions for the youth of his house. "But," said a good woman at a Montreat Conference, "She should make the sacrifice and stay." Yes, *she makes the sacrifice if he stays!* How much better a salary that makes rest and relief possible that would fortify her for continued work. Good and necessary as are Montreat, and Kerrville,



and the Presbyterian Assembly of Oklahoma, they are no rest for her, *but work, that keys her for more strenuous work yet.*

A serious need of today is for living conditions that will anchor the man to the work by relief from hand to mouth struggles; loyalty to the church and zeal for souls alone justify his labors now. It is hard for a young man, burdened by debt for education, or one with a family, to decline a call that brings him much that is necessary and most of what is desirable to his family. Usually he goes, and Oklahoma loses what is most needed here.

We need a ministry drawn into our work by the missionary's hope. We need to forge ties that beget deeper sympathy, closer fellowship, and a loyalty that finds its soul and centre in the doctrines and teachings of the Southern Presbyterian Church.

Our work in Oklahoma needs, for an indefinite period yet, the help of every agency of the Assembly to foster correct standards and zeal in Presbyterian life. We ministers need it, the officers need it, and the membership need it. *Why?* Because we are Presbyterians U. S., U. S. A., Cumberland, U. P., and A. R. P., from Seattle to Key West, and from Augusta to Corpus Christi; with as varied sympathies as different climates and sections. Dr. Smith, Dr. Morris, Dr. Sweets, and

Dr. Glass should provide us the talent of their departments for every possible occasion to broaden, deepen, and to establish their work in us. *Why?* Because we have in our field 82 per cent. of a people—the best raw material in all the world—awaiting the work they do. We on the ground are submerged by just such work as is offered to every one who will put a hand to it.

This territory we must reach or these people are left a prey to tramps, i. e., Mormons, Adventists, Holiness, Nazarenes, Holy Rollers, and others. Do you wonder that our souls burn with zeal and that we are praying for a house of worship at Cheyenne? From there I could go out to preach every night of every week of the year. Our Ford presses out into this country to every possible place and service, but one man and one little woman can't do it all.

Has the Southern Presbyterian Church a mission in Oklahoma? Does 82 per cent. of her population make a call upon resources like ours? If so, give us the help we need or an adjustment that will assure it. *Give us a church at Cheyenne.* The loss of last year's grain crop by low prices, the failure of the present crop due to drought, and the limited ranch production, due to the same conditions, render us dependent on you. *Will you give us a church at Cheyenne?*

## HOW WE BUILT OUR MANSE

JOHN H. DILLARD

THIS is one little Church in our Assembly that takes pleasure in testifying to its deep appreciation of the aid rendered it by the above named committee, though it can not hope to give adequate expression to that same.

For nearly twenty-five years, this little band of faithful folks at Murphy, North Carolina, consisting of between twenty and thirty members, were entirely without a resident pastor, mainly for the reason that they had no manse. Occasionally a Presbyterian

preacher would pass through our town, and whenever he could be induced to stay over Sabbath and preach, we would have services. At intervals, all too widely separated, our good friend, Dr. R. P. Smith, of Asheville, would make the long, tiresome journey and minister to us. Once or twice, a Seminary student was with us for a few weeks. During the stay of one of these, Rev. John A. McLean, now pastor of the Church at Morganton, N. C., and one of the sweetest spirited, as well as one of the most consecrated

men it was ever our good fortune to know, several additions were made to our membership, all splendid men and women. Dear old Dr. Charles Morris, of blessed memory, for a year just preceding his passing, would come out from Asheville and preach for us when he could, but we could get no one to come and live with us. We kept up our Sabbath School, as best we could, and it has been a great help. Some of our membership naturally became a little discouraged, and one or two joined other churches, though whether they went for this reason, or "that they might be made manifest that they were not all of us," we can not say.

Early in 1921, Dr. R. P. Smith visited us and urged us to build a manse, and, said he, "Brethren, build a good one." As most of our members were women, it looked as if he had set us an impossible task, but our congregation has the habit of doing whatever Dr. Smith tells them to do, and having a fine lot back of their church, donated for the purpose, they at once, with the subscriptions pledged at the time, went to work. The women of the congregation had planned the house, which is equivalent to saying it was well planned, and while Asheville Presbytery helped us liberally, it was the aid extended by the Assembly's Home Missions Committee that made our house an assured fact, and by December 1st of last year we had what all who have seen it agree is a fine manse, or, as Dr. Boggs, of "The Standard," says is "one of the nicest, if not the very nicest, in the state." For comfort, convenience and beauty, inside and out, it is all that could be desired. It is well worth seven thousand five hundred dollars.

Before it was completed, we had se-

### A COMMERCIAL CENTER FOR TWENTY THOUSAND

REV. C. A. MCCONAUGHY

MULLENS, W. VA. is located on the Virginian Railroad, about two and one-half hours' ride from Deepwater, and about the same distance from Princeton, W. Va. It lies

cured a pastor, and a few weeks before it was ready for occupancy, Rev. M. C. Liddell and wife came to us from Greensboro, Ga. Both of these good people are greatly beloved, not only by the congregation, but by all who know them. They are thoroughly consecrated workers, and make friends readily. Both are fine musicians, and whereas, before they came, it was often a difficult matter to have any at our services, we now have splendid music every Sabbath. Our church membership lacks only one or two of having doubled since they came among us, and our Sabbath School enrollment has increased to about ninety, with an average attendance for this year of about seventy-five, and in the near future we must provide additional rooms for this work, or our Church will fail to rise to the full measure of its duty. The best test of the spirituality of any church membership that the writer knows is its attendance upon the mid-week prayer meeting. Since these meetings were begun, this attendance will average from fifty to sixty per cent. of the entire church membership. The writer believes that the day is not very far distant when this little Home Mission Church will become, under God's blessing, a self-supporting one, and a potent force for good in this Presbytery.

Now, whatever it is or may be, it will, of course, owe in a large measure to our Home Missions Committee. It goes without saying that this Church will always be a liberal supporter of this committee, which does so much for the cause. We should all feel proud of the Church Erection Department, and see to it that its activities are not cramped for lack of funds.

in the center of what is known as the Winding Gulf Coal Field. Mullens proper is a town of 2,000 people, and is the center in a commercial sense for a population of from 20,000 to 30,000

people. There is but one other Presbyterian Church between Deepwater and Princeton, and that one (Matoaka), is without a regular pastor. Mullens has at this time but one church building, the M. E. Church, South, and it measures only thirty by forty feet. From the above facts you can see the great need and *our* great opportunity.

I came to this field on April 1, 1920. At that time we had a resident membership of thirteen members, but were doing no work as a church organization. On September 1, 1920, we organized our own Sunday School and have since worshipped in the public school building. Our Sunday School enrollment has increased from 25 to 125. We have organized a Ladies' Aid Society, which in eighteen months' time took in \$2,500. With this money they bought and paid for a church lot. Last August the people of Mullens subscribed \$10,000 toward the building of a Presbyterian Church, and at the fall meeting Kanawha Presbytery subscribed \$5,000 toward the same. The building which we are erecting will cost around \$20,000 and because of lack of ready money, we are only completing the basement this fall, and putting a temporary roof on, so we

can use it this winter. The \$1,000 sent us by the General Assembly's Home Mission Committee is being used to put in this basement. We thank the committee very much, and assure them that their investment will earn 100 per cent. returns in Christian young men and women.

I would remind you also that this work has been largely done by a church that has a resident membership at this time of but twenty members.

*Kanawha Presbytery's Home Mission Committee*, September, 1921, has this to say concerning Mr. McConaughy's work:

"Rev. C. A. McConaughy, at Mullens, has done an unusually good piece of work. He has aroused new interest in church affairs and the congregation is enthusiastic about their new church building. This has come about through constant effort on the part of Mr. McConaughy, and he has been tireless in carrying on regular preaching services at Mullens, McAlpin and other coal camps located in that vicinity. The great challenge of Mullens lies not only in the need of the people who live there, but also in the strategic importance of this point in relation to the mountains round about. Mr. McConaughy has grown closer to his people during the last six months to a noticeable degree. His congregations have increased; his friendships have broadened; the sweep and depth of his influence have grown until it would be tragic should he be hindered through lack of equipment; for this is perhaps the critical time at Mullens."

### "WHERE SHALL WE SEND OUR CHRISTMAS BOXES?"

is the title of a leaflet just being sent out from the Home Mission Office in Atlanta.

Quoting from one of our workers "Christmas is coming and as before we are dependent upon the home churches for gifts for the children in our mission schools. It is rare for one of our mountain children to receive any Christmas presents other than we place on the trees at our missions. They look forward to the occasion for weeks and talk of it for weeks afterwards." We must not disappoint them.

It should be our joy, too, to remember the workers themselves, those who are spending their lives in carrying The Message to the neglected places of our country.

"One 'Auxiliary last year sent one big family a fruit cake and a dainty handkerchief to each member of the faculty of one of our mountain schools and you should have heard what they said about it."

Many people wish to send boxes but do not know what to send and where to send it. This leaflet will tell you.


If you have not received a copy of this leaflet write to *Miss Nancy F. White, 1522 Hurt Building, Atlanta, Ga.*, for one. Do this at once as the time is getting short and packages should be sent as near December first as possible. *Mail Christmas Packages early.*

Many of these boxes have been sent in past years but not nearly enough. Should we hear such a remark as, "There are fewer offers of boxes this year," or should one of our workers have to say, as she did last year, "I am trying to stretch the boxes around among the needy folks"?

Get this leaflet, send a Christmas package large or small, and enjoy your Christmas in the best possible way—by bringing Christmas to someone else.



## A CHRISTMAS GREETING



"I'd like to be the sort of friend that you  
have been to me,  
I'd like to be the help that you've been always  
glad to be,  
I'd like to mean as much to you each minute  
of the day  
As you have meant, friend of mine, to me  
along the way.

I'd like to do the big things and the splendid  
things for you,  
To brush the gray from out your skies and  
leave them only blue;  
I'd like to say the kind things that I so oft  
have heard,  
And feel that I could rouse your soul the way  
that mine you've stirred.

I'd like to give you back the joy that you  
have given me,  
Yet that were wishing you a need I hope will  
never be,  
I'd like to make you feel as rich as I, who  
travel on  
Undaunted in the darkest hours with you to  
lean upon.

I'm wishing at this Christmas time that I  
could but repay  
A portion of the gladness that you've strewn  
along my way;  
And could I have one wish this year, this only  
would it be,  
I'd like to be the sort of friend that you have  
been to me."

—Selected.



## THE BIRTH OF A GREAT CHURCH

PAUL NESBITT GRESHAM

**I**N the fall of 1913, Rev. P. P. Winn, a man with a vision, became a resident of West Asheville. He found a number of Presbyterian families in the community, and started an afternoon Sunday School in the upper room of a store. In honor of his work of faith, and labor of love, and patience of hope, a beautiful window in the new church has been dedicated to him.

Two years later Mr. E. J. Griset became superintendent of the Sunday School, and Mr. E. C. Dickinson, teacher of the Bible class. These men have done a great work in West Asheville, and now are pillars in the

church.

Under the direction of R. P. Smith, D. D., Superintendent of Home Missions of Asheville Presbytery, a beautiful building site in the heart of West Asheville was secured, and a temporary building erected in 1916. Mr. H. B. Bedinger, a graduate of Union Theological Seminary, of Richmond, was sent to West Asheville to unite the people and organize a church. Under his leadership the church was organized October 29, 1916, with 41 members. For over a year he served the church faithfully as stated supply, and left his mark on the church and community. Much to the regret of the





The Result of Faith, Effort, Patience and Self Denial

congregation. Mr. Bedinger then entered the U. S. Army as Chaplain.

In 1918, Mr. Paul Nesbitt Gresham, a graduate of Union Theological Seminary of Richmond, became the first pastor of the church, and some of the best men and women of Asheville came to his help by joining the West Asheville Presbyterian Church.

The members of the West Asheville Presbyterian Church, although few in number, and the people of moderate means, and although they were without equipment and had to face the World War and the business depression which followed in its train, still with abiding faith, ceaseless effort, great patience and self-denial, have by the grace of God, comprehended their task and to the same have kept true with singleness of aim. With the smile of heaven upon them, and with the splendid support of the First Presbyterian Church of Asheville, and the Executive Committee of Home Missions of the Presbyterian Church of

the U. S., they have erected after four years of hard work a beautiful church building costing \$22,500, in which they held their first service on June 18, 1922.

West Asheville is a strategic center. It has a population of 6,000 and is growing rapidly. A careful census has been taken which reveals the fact that at least 1,800 of the people over ten years of age are not professing Christians. A large proportion of these are inclined to the Presbyterian Church. Recent developments indicate that West Asheville is destined to become one of the most popular residential sections of Greater Asheville. Money wisely spent there will in the near future begin to yield rich dividends to the whole Church. Dr. R. F. Campbell writes, "The First Church, Asheville, forty years ago, had not so bright a prospect as the church in West Asheville has today, but the aid it received at that time has been repaid a hundred fold."

### THE GROWTH OF THE WEST ASHEVILLE PRESBYTERIAN CHURCH

Church members in 1918.....	60
Church members in 1921.....	142
Sunday School enrollment in 1918	75
Sunday School enrollment in 1921	257
Profession of faith in Christ, 1918	12
Profession of faith in Christ, 1921	66

The rapid growth of our Church under disadvantageous conditions gives bright promise of a much more rapid growth now that we have a new building in a new day in a new age. Already we have received into the Church 58 members since April 1st, 48 of whom were on profession of faith.

This Church is fast becoming a great praying Church, a great Bible reading Church, a great missionary Church, a great soul-winning Church, a great giving Church, and a great

Holy Spirit Church. No wonder preachers speak of the fine spiritual atmosphere in this Church. No wonder the people consider it a precious privilege, a high honor and an outstanding opportunity to be a member of this Church, and no wonder that she is stretching her wings in benediction over all mankind.

To meet the situation in this white harvest field, the West Asheville Presbyterian Church must have at once \$13,000.00 for a Sunday School equipment; \$3,000.00 for a pipe organ; \$4,000.00 for a manse.

If 200 forward looking men will invest \$100 each in this Church today, tomorrow she will return the money with compound interest, plus many missionaries to the foreign field, and streams of righteousness to all America. Who will accept this challenge?

### WILLINGTON PRESBYTERIAN CHURCH

REV. S. L. MORRIS

THE Church of Willington was organized about 1813, in what at that time was Abbeville District. It was composed largely of Huguenot refugees; and the town nearby was named Bordeaux, while the name "Abbeville" was given to the district in honor of their town in France. The names of these Huguenot families still appear on the roll—or their descendants inter-married—such as Gibert, Guillebeau, Moragne, LeRoy, Hemminger, Covin, etc.

Dr. Moses Waddell was the pastor one hundred years ago, and taught his famous Willington school. The Debating Society, immortalized in "Georgia Scenes" occurred in that school, although Willington was on the South Carolina side of the Savannah River. Some of the famous men of the state were educated there, notably, John C. Calhoun, Vice-President of United States (whose sister was Dr. Waddell's first wife), George McDuffie, Edward Noble, Governors of the state; John

T. Pressly, Professor in United Presbyterian Theological Seminary at Pittsburgh, Pa., and James L. Pettigrew, learned jurist of South Carolina. Dr. Moses Waddell was afterward elected Chancellor of the University of Georgia at Athens, where he is buried.

The church building, nearly one hundred years old, still stands near the ancient cemetery, but is now unfit for public worship and abandoned "to the moles and bats." Twenty-five years ago the organization was moved to the town after the coming of the railroad and a very ordinary church erected, which served a useful purpose for two decades, but was burned several years ago. The present membership, with the aid of the Executive Committee of Home Missions, is erecting a new building in the town of Willington. At one time it was one of the most flourishing country churches in South Carolina, but has now dwindled by deaths and removals until it becomes necessary to receive assistance in restoring their burned church building.



Willington Church

Only a few miles away I was born and often worshipped there as a boy, and while only a licentiate, preached some of my first sermons in the old church. As my brother is an elder in

the church and some of my relatives are members, very naturally I feel a great interest in this historic church and am encouraging them in every way possible in rebuilding.

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### "BILLY"

**S**URVEY readers will be grieved to learn of the death of William Wilson, youngest son of Rev. and Mrs. L. O. Cunningham, of Lovington, New Mexico, on Sunday, August 27, 1922. "Billy" had just passed his sixth birthday, and was proudly planning to enter school the following week. The sudden death of this bright boy from rheumatism of the heart, cast a gloom over the entire community, and many friends gathered for the

simple funeral service on Monday afternoon.

Mr. and Mrs. Cunningham have labored faithfully in this field for eleven years. One of their friends writes: "Through cold and heat, sickness and health, joy and sorrow, they have helped all within reach of their loving hands. This pastor and his wife deserve your prayers and sympathy in this time of trial."

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If the Assembly's Committee had been given the means with which to accept a fourth of the promising opportunities it was compelled to decline during the past twenty-five years, we could just as easily have 500,000 members who, at the present rate of giving, would increase our benevolent contributions \$1,489,000 per year.





### CHRISTMAS AT BETHLEHEM

Veiling vapors rent asunder;  
Clear the vast blue vault afar;  
Over Bethlehem a wonder,  
Over Bethlehem a star!

Silence in the desert places  
Where the purple shadows throng,  
But down night's ethereal spaces  
Over Bethlehem a song!

Still as in those ages hoary,  
When the shining hosts looked down,  
Over Bethlehem a glory,  
Over Bethlehem a crown!  
—Clinton Scollard, in *Youth's Companion*.

### "WHAT IS THE KINGDOM OF GOD?"

R. C. REED, D. D., *Professor of Church History, Columbia Theological Seminary*

*Presbyterian Committee of Publication, Richmond, Va.* pp. 146. 50c.

DR. REED wields the pen of a ready writer. His statements are clear as crystal. His logic is compelling. His evident high regard for the Truth—with the Word of God as its sole basis—makes him a safe guide; and his brief treatise is a most valuable contribution to the millennial literature of the Church.

"What is the Kingdom of God?" This question has forced itself upon the thinking of every Biblical student and inquirer after the truth in all the ages. Many of us have repeatedly attempted—and in vain—a satisfactory definition, and found ourselves in a mystic maze of rival theories. Without any mental reservation we have no hesitation in saying Dr. Reed has given the best exposition yet furnished on this most difficult subject. It alone is worth the price of the book. It will

abundantly repay any man's thought; and his conclusion will color his whole theology as it relates him to a definite view of the Kingdom.

His discussion of the Millennium will be recognized as timely, judicious and scholarly—whether one accepts the author's conclusions or not. Though arraying himself unequivocally with the post-millennial interpretation, yet the most pronounced "pre" can read this exposition with zest and profit and perhaps with some modification of his "program involving the 'rapture' of the Church, the character of the 'Millennium,' the nature of 'the reign of Christ,' etc. This reviewer accepts unequivocally the doctrine of the Second Coming as "personal" and as "imminent," and utters no more fervent prayer than, "Come Lord Jesus, Come quickly." The facts of his personal coming, of his present and future

triumphant reign and of the eternal Kingdom are surely a sufficient basis upon which the most divergent can stand. Why not agree to disagree as to the order of the events, till our Lord Jesus himself shall settle this non-essential controversy—each in the meantime praying and toiling for the coming of the King and the coming of the Kingdom. The Second Coming is the glorious hope of the Church. Why should it be allowed to degenerate into a “hobby” and be given more place in the preaching of some than appeals for the acceptance of Christ by sinners in his first coming, as the

Saviour of the lost? Why should it be used by professional evangelists largely to excite the curiosity of the crowd for increasing the size of the audience?

We most heartily commend Dr. Reed's treatise to the thoughtful study of the ministry and to laymen interested in the “blessed hope” of all the ages. While it is a scholarly production, it is within easy grasp of comprehension by the average Bible reader, and will stimulate thought and earnest Christian activity in the advancement of the Kingdom. Is not that “a consummation devoutly to be wished?”—*S. L. Morris.*

### OUR SPICE BOX

1. What old church is now abandoned to “the moles and bats?”

2. “What is the Kingdom of God?” Who wrote it? Where can you get it?

3. A church building completed in three months. Who helped?

4. Whose field covers one whole county and parts of three others?

5. “One of the nicest, if not the very nicest, manse in the State.” Who planned it?

6. A fitting memorial to a great man. Where and why?

7. Are you descended from the Huguenots? Can you find the names of some South Carolina Huguenot families?

8. “Tramps.” Who are they and where are they found?

9. A prayer-meeting attendance that averages from fifty to sixty per cent of the Church membership. Where?

### SENIOR HOME MISSION PROGRAM

#### DECEMBER, 1922.

1. Hymn—Angels from the Realms of Glory.

2. Scripture: Is. 9:2, 6, 7; Psalm 677.

3. Prayer—That the Churches our Committee has aided this year may become the spiritual birthplaces of many precious souls and the schools for their spiritual training.

4. Roll Call. Tell in a single sentence how Jesus Christ differs from all other gifts.

5. Hymn—Hark, the Voice of Jesus Crying. (Stanzas 1, 2 and 4).

6. Our Opportunity in a Coal Field.

7. Safe Investments.

8. Hymn—Great is the Lord Our God.

9. An Old Huguenot Church.

10. Our Work in Oklahoma.

11. Hymn—O Spirit of the Living God.

12. Circle of Prayer.

NOTES:—Hymns are Nos. 122, 501, 534 and 537 in Psalms and Hymns. Material for 6, 7, 9 and 10 can be found in articles in this number of the SURVEY.



# THE JUNIORS



## FOR HE WAS A JEW

By MARIE ALLEN KIMBALL

It was cold, so cold that the frost-covered panes of the little cabin on Sugar Loaf shut out the sight of the curling smoke wreaths of the awakening town.

A small girl was trying with half-frozen fingers to kindle a fire in the rickety old stove while the twins, Isaac Abraham and Abraham Isaac, watched her from the corner. There were so few sticks of wood, and Rebecca knew there was so very little meal for the mush that she dreaded to touch them.

"Oh," she thought with half a sob, "if father would only come today."

It was three weeks now since the Jew peddler had gone away across the "Divide." Three weeks and he only meant to stay one. It seemed three months to the children left alone in the cabin.

In the warm weather they went with him and camped in a tent and had great times playing, but now the steep trails and coming snow had made him leave them in this strange town while he went to the farther camps for his Christmas trade.

"There now, Aby and Ikey," Rebecca said, trying to make her voice cheery, "sit up and eat your mush, then we'll go out on the hill and get some wood for like as not father will come today and we want a nice fire for him."

"Where's yours?" asked Ikey, tasting the hot mush.

"Oh, I'm busy now," answered Rebecca hastily, concealing that she was breakfastless and the last bit of food in the house gone.

She buttoned them into their thin little coats and then the three black-eyed children trudged off over the snowy road, dragging a rough sled behind them. They were cutting the frozen boughs and loading them on when the sound of merry voices came on the clear cold air.

A party of gay children laden with holly berries and greens came up laughing.

"Hello, Sheenies," called out a boy in a furry coat, "see our Christmas things. You can't have any Christmas 'cause you're Jews."

"Why?" flashed out Rebecca, turning to face them.

"'Cause it's Jesus' birthday," answered another, "and you people killed him."

"You're Sheenies! Sheenies!" taunted the first boy. "They never, they never," cried out Rebecca, her black eyes flashing, "my people never killed anybody."

Instinctively the twins had come closer to her.

"Ain't you ashamed, Rob?" said one of the girls; "let them alone; they can't help being Sheenies."

"No; you can't have any presents or tree or candies because they did. Sheeny! Sheeny! Sheeny!"

The girls drew them away and when they had passed with their sweet load around the curve of the road, Rebecca bent again to cut the tough boughs with the old hatchet. Her eyes were full of tears, she was so cold and hungry, and those children were so cruel; they had everything—warm clothes, good break-



fasts, and hot fires, while she and poor little Aby and Ikey had nothing to eat anymore.

"They never—they never—killed anybody," thought Rebecca, indignantly; "our father is good, and grandfather was, and the uncles—they wouldn't do such a thing and those boys would never dare to say it if father was here." Oh, if he would only come! If he didn't what should they do? She would have to go down and beg, and would the people in those houses call her "Sheeny" and drive her away? Must the little boys go hungry? Maybe father would never come; he might be lying hurt or dead down in some deep ravine with the snow over him.

"Don't cry, sister," said Aby, awkwardly trying to wipe away the falling drops, "when I'm big I'll whack them boys."

They drew the load of sticks home and fixed the fire, but it was yet so cold they had to huddle under the bed-clothes and the little girl told stories, made up games, and tried to quiet their clamorings for something to eat. Father would be sure to come and bring a beefsteak and some potatoes and a loaf of bread. They would all have supper together, up close to the fire, and as for now, they would just play it was a fasting day.

At last the children went to sleep, but Rebecca lay there wide-eyed and troubled. Tomorrow she would have to beg; they couldn't starve. Oh, if it weren't Christmas time and they wouldn't think her people had done something dreadful to the man they call Jesus.

The short winter light slanted fainter and fainter into the cabin window; down in the town it grew so dusky in the great hall that the sparkling chandelier was light. It shone on the Christmas trees laden with gifts and tinsel, the spicy greens sent out a sweet fragrance, and a genial warmth came from the large stove.

A party of ladies were just finishing their work.

"I wonder now if every poor child is provided for," said Miss Lucy Stone, anxiously. "I ordered a dozen extra things on purpose, so no one should be overlooked."

"There are the peddler's children," said the minister's wife. "I heard he left them here in the cabin on the hill while he went across the Ridge but like as not they're gone now or won't come tonight."

"Well, I'll go up and see," said Miss Lucy. A protest arose. "Why, you're too tired; you don't need to do that. If they come we'll find out their names and hang up some of these things."

Miss Lucy was buttoning her ulster. "I guess I'd better go; like as not they will come if I ask them. Christmas comes but once a year."

"Just like her!" exclaimed the ladies as the little woman went out of the door.

It was a steep climb over the crusty snow up Sugar Loaf Hill. The cabin looked so dark and cold that Miss Lucy told herself she had had her trouble for nothing. Coming nearer she heard a sound of sobbing and hurried quickly and opened the door. Three little black heads bobbed up eagerly from the bed-clothes.

"Oh," cried Rebecca, "I thought it was father."

"And we're so hungry!" wailed the twins.

It did not take Miss Lucy long to learn the poor little story. She was bundling them into wraps while the tears stood in her kind eyes.

"You poor little things! you're coming right home with me and have a good hot supper and then you're going to the Christmas tree and have lots of pretty things."

"The boys said we couldn't," spoke Rebecca, "because we were Sheenies, and—and our people killed—Him."

"Dear, dear!" said Miss Lucy, "how naughty! He loved little children and said let them come unto Him. Why, child, He was a poor Jew himself."

"Oh, I'm so glad!" said Rebecca, the smiles breaking over her troubled face.

As they went down the snowy hill Miss Lucy told them the beautiful story of the Christ-child, how His dear loving heart is wide enough to shelter and care for every little child.

Such a happy evening as it was, for to crown it all father came home. He had been sick and snow-bound in the depths of the mountains and greatly troubled over his children.

Little Rebecca, warmed and fed, went to sleep that night thinking of the Christmas story, and saying over and over in a comforting manner, "For He was a Jew."—*Sunday School Advocate*.

## JUNIOR HOME MISSION PROGRAM FOR DECEMBER

Hymn—While Shepherds Watched Their Flocks by Night.

Bible Lesson—Luke 2:8-21.

Prayer—For Gifts to our "Church Erection Fund" so that many more Churches may be built where they are needed.

Story—For He Was a Jew.

Hymn—I Think When I Read That Sweet

Story of Old.

Reading—Where a Playground is Needed.

Hymn—Christmas Song.

Closing Prayer by Leader.

NOTES:—Hymns are Nos. 356, 191 and 172 in Life and Service Hymns. For reading see article on Rice Memorial.



## THE OTHER STOCKING

Sarah Keables Hunt has given us a sweet story-poem wherein she shows how all children may keep Christmas:

"Two little stockings hung side by side—  
Close to the fireplace broad and wide.  
'Two?' said Santa Claus, as down he came,  
Loaded with toys and many a game.  
'Ho! ho!' said he with a laugh of fun,  
'I'll have no cheating, my pretty one!  
I know who dwells in this house, my dear,  
There's only one little girl lives here.  
So he crept up close to the chimney-place,  
And measured a sock with a sober face.  
Just then a wee little note fell out,  
And fluttered low, like a bird, about.  
'Ah! what's this?' said he in surprise,  
As he pushed his specs up close to his eyes,  
And read the address in a child's rough plan.  
'Dear Santa Claus,' so it began,  
'The other stocking you see on the wall  
I have hung for a girl named Clara Hall.  
She's a poor little girl, but very good,  
So I thought perhaps you kindly would  
Fill up her stocking, too, tonight,  
And help to make her Christmas bright.  
If you've not enough for both stockings there,  
Please put all in Clara's. I shall not care.'  
Santa Claus brushed a tear from his eye,  
And 'God bless you, darling,' he said with a sigh.

Then softly he blew through the chimney high,  
A note like a bird's as it soars on high.  
When down came two of the funniest mortals  
That ever were seen this side of earth's portals.

'Hurry up!' said Santa Claus, 'and nicely prepare

All the little girl wants where money is rare.'  
Then, oh! what a scene there was in that room  
Away went the elves, but down from the gloom  
Of the sooty old chimney came tumbling low  
A child's whole wardrobe, from head to toe.  
How Santa Claus laughed as he gathered them in

And fastened one to the sock with a pin!  
Right to the toe he hung a blue dress,  
'She will think it came from the sky, I guess.'  
When all the warm clothes were fastened on,  
And both little socks were filled and done,  
Then Santa Claus tucked a toy here and there,  
And hurried away to the frosty air,  
Saying, 'God pity the poor and bless the dear child

Who pities them, too, on this night so wild!'"

## A LITTLE KINKY HEADED ANTEATER

R. F. CLEVELAND

THE anteater with which this story has to do is a black, kinky headed African boy, with a naked, dirty, robust body, and a stomach strong enough after ten years of strenuous testing to digest all the common insects, caterpillars, and other such delicacies which the God of nature has provided for the little jungle folk of Africa.

Fuamba is the name of this little black skinned anteater. He has completed his little ant house of sticks and sand and is sitting on the ground nearby under a large spreading banana

tree waiting for the ants to come out of their den. Early in the afternoon the unfortunate little ants had hung out their sign: "Will vacate about sundown this P. M.," in the form of a small mound of wet earth, a sure sign with which Fuamba was well acquainted. In making the little house he had collected some flexible sticks, each stick about three feet long, and had stuck them into the ground at regular intervals around the ant hole, bending them over bow shaped and sticking the other ends into the ground on the opposite side of the ant hole.

In this way he had formed a skeleton of a neat little round top house. He covered this over with banana leaves and then spread wet sand over the banana leaves until he had completely covered them. He left a door large enough to put his head through, but also covered the door with a banana leaf and some wet sand. The ants do not come out while it is light, but always wait for the darkness of night. Now they will be deceived by Fuamba's little dark room house and will come out of their hole as soon as they discover the darkness. The ants will have large wings but as soon as they feel themselves free from the hole they will make an effort to fly, only to find themselves imprisoned in the little round house.

It is still light outside but the sun is about to bid the world goodnight. Fuamba, with a big appetite and an empty stomach, sits nearby patiently waiting. He lifts the banana leaf door occasionally to peep in to see if the ants are stirring. Now one of the ants comes near the mouth of the hole and he too takes a peep. It is as dark as midnight! The signal is given in the ant language and the march into the death trap begins. Soon Fuamba lifts the secret door again to take another peep. Out comes a hord of flying ants! Fuamba quickly seals the door again with wet sand. He waits a few min-

utes and then forces a hole into the top of the little round house. The one small ray of light which passes through the hole attracts the ants like a candle attracts candle flies. Out they come, one, two, and even three at a time, pouring out in a constant stream! Fuamba is working with both hands. The poor little ants leave their dark prison only to plunge into the jaws of death. Fuamba does not take the time to pull off their wings, but stuffs them into his mouth as fast as he can, ants, wings, and all. Some, of course, escape, for they have large wings and are pouring out faster than Fuamba can devour them.

This is the fate of many little ants in Africa, for Fuamba is not the only little black skin boy who eats ants. Indeed there are many other little boys like Fuamba, and little girls too, and even grown up folks who make these little round top houses for the purpose of trapping ants. The ants are not eaten so much as a food, for the African has many other more substantial things for food, but the delicious little ants are eaten more as a luxury, and the African gets as much pleasure out of a feast of ants from his little round house as any boy or girl in America gets out of a saucer of ice cream at the corner drug store.

*Lusambo, Belgian Congo, Africa.*

## JUNIOR FOREIGN MISSION PROGRAM FOR DECEMBER, 1922

Arranged by MISS MARGARET McNEILLY.

Topic—CUBA.

Song—Precious Jewels.

Lord's Prayer in concert.

Minutes.

Roll Call—Answer with a Scripture verse on Service.

Business.

Collection Song.

Offering.

Devotional: Cast thy burden on the Lord, and He shall sustain thee.

Unto Thee, O Lord, do I lift up my soul. Believe in the Lord Jesus Christ, and thou shalt be saved.

All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies.

Prayer for the children of Cuba, that they may attend the Christian schools, and that

they may be brought to see the true Light.

Song—Selected.

Quiz—What do you know about Cuba?

Story—A Little Kinky Headed Anteater.

Song—Light Up the World for Jesus.

Close with the Twenty-third Psalm in concert.

### SUGGESTIONS.

It would be well for the leader to have some verses on Service, ready for the children, in case they have failed to find them for themselves. These could be written on small card-board maps of Cuba.

For the Quiz, let the children find out some of the Christmas customs of the Cubans. Also quiz the Band on the history of Cuba, and our part in it.

Pray earnestly for the school work in Cuba.



# FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR

Box 330,

NASHVILLE, TENN.

## TOPIC FOR THE MONTH—CUBA

**W**HEN Columbus discovered Cuba in 1492, he declared it to be the most beautiful island that mortal eyes ever beheld. At that time it was inhabited by a fine specimen of the red skinned and black haired race that was then scattered over the whole of the Western hemisphere. They had intelligence enough to know when the Spaniards came that they were helpless, with their bows and arrows against the attack of the Spaniards with steel armor and explosive weapons.

It is said that one of the native chiefs came to Columbus, and after presenting him with a basket of fruit, said to the visitor, "Whether you are divinities or mortal men we know not. If you are men like us and expect to die, and believe like us that after this life men are rewarded according to their deeds, you will do no hurt to those who have done none to you."

The response of the Spaniard to this appeal was the practical extermination of the native tribes within a quarter of a century.

The island was re-peopled with Spanish adventurers and with African slaves and contains at present a population of something over two millions, somewhat evenly divided between the pure Spanish, the pure African and the mixed breeds.

During the whole four hundred years of the Spanish occupation this fairest of the Spanish colonial possession was kept as a place where, by every form of political and commercial tyranny, the mother country could replenish her own treasury at the expense of the island, and where she could send her bankrupt nobility to recuperate their fortunes. This state of things continued up to the moment

when, as the ward of the United States, Cuba and her interests became the care of our own government.

If ever there was a justifiable war other than one of strict self-defense it was the war of our country in the year 1898, waged for the liberation of Cuba. It was the Christian sentiment of this country which then asserted itself and said that the Spaniard must go, in order that this beautiful island might have the opportunity of becoming what the Creator of the World intended it to be.

The administration of this trust by our Government has been one of the most creditable chapters in our national history, and the condition of the island today, after twenty-two years of American guardianship, is the unanswerable witness to the truth of this statement.

Our political relations with Cuba have greatly emphasized the responsibility which is already ours of giving the Cuban people a knowledge of the true religion as represented in our Protestantism, and thus bringing about a moral renovation corresponding to that which was brought about in the political sphere by governmental intervention.

As is the case in all American countries the Romanism of Cuba was of the Spanish type, which differs greatly for the worse from anything we know by the name of Romanism in this country. Speaking of religious conditions, one of our missionaries who is a man of calm and temperate judgment has this to say, "Conditions could scarcely be worse, nor religion more clearly a matter of merchandise. Marriage, burial, baptism and masses for the dead, are the wares in which the priests traffic in the name

of religion, enriching themselves and impoverishing the people both materially and spiritually. A bone pile in every cemetery, constantly increasing in size to make room for re-renting the empty graves at an exorbitant price; eighty per cent of the colored population and a large number of the white people as well, living without the marriage bond, because of the price demanded for the marriage ceremony, reveal all too clearly, the character of those who, being appointed to feed the sheep, occupy themselves in shearing them.

The work of our committee in Cuba is now confined to the City of Cardenas and the Presbyterian school at that place. This school has had a phenomenal growth and its development has been hastened by the interest taken in it by the Woman's Home Mission Board of the Presbyterian Church, U. S. A., which has been making large contributions for the better equipment of the school. The teaching force is supplied by our committee and the work is under the direction of our committee, in co-operation with the Woman's Board. Dr. R. L. Wharton is the principal of the school and is also acting as superintendent of the educational work of both Presbyterian Missions. The enrollment of the school has been limited only by the capacity

of our dormitory accommodations. The citizens of the town have contributed generously to the equipment fund, but their gifts have been very much curtailed this year on account of the desperate financial conditions in the Island. The school has not been in operation long enough to have furnished as yet any large number of trained leaders for the Cuban Presbyterian Church, but this year's graduating class contains several who are expected to take their places as leaders in church work, and we are assured that increasing numbers will come from the graduates of the school each succeeding year.

The Woman's Board is deeply interested in the Cardenas School and has a program for its development involving the expenditure of \$240,000 during the next three years for buildings and equipment. They are asking us to join them on a fifty-fifty basis in this program, and are asking us, in case we cannot see our way clear to do this, to turn over the work to them entirely in order that they may do it alone. This is one of the questions that our next Assembly may have to decide for us. Whatever the decision may be, it should of course be one that will not hold back the development of the school.

## A DOG STORY

P. F. PRICE

THE Bible Institute conducted by Miss Dora Yu, an earnest Chinese Christian woman, and the Shanghai Arsenal, are near to each other, and this is why it happened. An old Chinese Bible was thrown out somehow with the rubbish in the Bible Institute, and a dog got hold of it and carried it over into the Arsenal yard. There it attracted the curiosity of some soldiers who picked it up and began to read, and they became so in-

terested that two of them came over into the Bible Institute and asked for a complete copy. Bibles were given, them and later meetings were held by Dr. Johnathan Goforth, the evangelist, among the soldiers within the Arsenal. And the latest report is that one hundred and fifty soldiers have been converted, all beginning with that old Bible that was carried by a dog into the Arsenal yard.

*Nanking, China.*

# CHRISTMAS

## IN CUBA

By EDITH McCLUNG HOUSTON.

At Christmas time in Cuba fair  
A little flower doth blow,  
Its perfume sweet fills all the air,  
Its blossoms are like snow.

And when its tiny bells I see  
I think how long ago,  
They to the slave rang liberty,  
For I would have you know—

His only day from rest and care  
Came with the Christmas cheer,  
So when he saw these blossoms fair  
He knew that day was near.

And when I see them now I may  
Hear them ring liberty,  
For Christ came down on Christmas day  
To set His people free.

The mesage comes to you and me,  
Carry the glad news on,  
Proclaim to men that all are free,  
Till all the world be won.

*Camajuani, Cuba.*

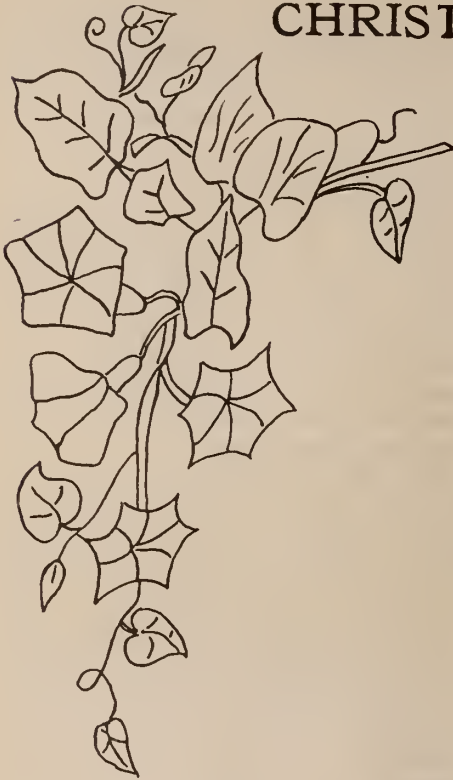
### "PERSONALIA"

A very interesting letter has come from Miss Hazel Matthes, one of the new missionaries sent out two years ago, who has been assigned to, and is now working at the Chinkiang Station, helping in the school work there. When the new hospital is established at Chinkiang it will be a very interesting station. The Mission property is beautifully located, and there was quite a good nucleus of a Church there twenty-five years ago, when this writer visited the place, and was accorded a most cordial and interesting reception by the native Church. The missionaries had been telling the Church members that the secretary represented a Church that had mission work in all parts of the world. With this suggestion for a starter, they prepared a very handsome scroll, on which was a complimentary poem, which, as translated by Dr. Woodbridge, read thus: "His effulgent light

illuminates all lands. He causeth the people of every country to drink of the waters that flow from the Great Rock." This is one more and quite a striking illustration that a prophet is not without honor save in his own country.

—o—

A note from Mrs. John McEachern to the Secretary for Korea, gives an interesting account of her initiation into the work there as a new missionary, and of her characteristic experiences with the Korean language, concerning which there seems to be a wide difference of opinion as to whether it is much of a problem or not to the beginner. Mrs. McEachern votes on the affirmative side of this question. She goes to the language school in Seoul this fall and we are rejoiced that Korea also has one of those most useful institutions for shortening and simplifying what, without them, all





our oriental missionaries have found to be a year, and sometimes two year terms of weary and discouraging waiting for a chance to tell their message intelligibly and effectively to the native people.

—o—

We are sure our readers will agree with us that this picture of "Aunt Lottie," taken, we suppose, on her 85th birthday, is lovely. The unimpaired clearness and vigor of her intellect and her ability still to keep up class-room work in addition to the fine literary work she has been doing for more than a quarter of a century past, represent a triumph of spirit over physical things that falls but little short of the supernatural. Surely every one who looks on this sweet and gentle and venerable face will join us in saying, "God bless Aunt Lottie."

—o—

Miss Genevieve Marchant writes concerning our new school at Varginha, Brazil, as follows:

I am glad to tell you that the school has had a good year, up to this time, and there are only two months in this session, before the long vacation. I have just returned from a two-weeks' vacation, given in honor of the Centennial of Brazilian Independence. I enjoyed the rest very much, and feel strong for the remaining weeks, which will be quite full.

The school seems to have established its place among the people. We have sixty pupils, and every prospect seems to indicate that there will be a much larger attendance next year. Most of the pupils have done excellent work, and they seem to enjoy it, for the average attendance is very good. The interest in Bible study has been most encouraging, increasing through the months, and I have sold many Bibles



A late picture of Miss Charlotte Kemper, affectionately known as "Aunt Lottie."

and Gospels to the pupils. They are getting the seed, and the fruit will surely appear when the harvesting time comes.

As you doubtless know, Mr. and Mrs. Baker have had to be away most of the year. Mrs. Baker is well, now, and very happy in her little son, and they expect to come back by the first of October, to stay until mission meeting. Their uninterrupted stay here will surely give an impetus to the work.

We all feel deeply grateful to God for sparing Mrs. Baker's life, and that of little Horace Allyn Baker, for we are sure they were given back to us in answer to prayer. Indeed, the whole work in Varginha and other points in this field gives proof of God's presence and benediction.

#### RESOLUTIONS OF THE EXECUTIVE COMMITTEE OF FOREIGN MISSIONS ON THE DEATH OF DR. JAMES H. McNEILLY

THE Executive Committee of Foreign Missions would record its deep sense of loss and of personal bereavement in the death of Dr. James

H. McNeilly at his home in this city on the morning of September 28th.

In June of this year Dr. McNeilly attained the eighty-fourth year of his

age. For several years past his bodily health had been infirm, but up to the time of his last illness his mental faculties were fully preserved and his mental activities were kept up with unabated vigor. He was a lover of books and in his reading kept fully abreast of all the currents of modern thinking. While retaining an unswerving loyalty to the faith of the fathers and the standards of the Church, he held no narrow views on any subject, and preserved to the last that broad, catholic spirit which made it possible for him to live on terms of intimate friendship with men of like spirit in other churches than his own. Among his closest personal intimacies were those with Bishop Fitzgerald and Dr. Cunningham of the Methodist Church of this city. One may imagine the joy and satisfaction with which now, in the light of heaven, they commune concerning those things in the plan of redemption in which, here, they could not see alike, because, here, they could only know in part.

Dr. McNeilly gave up the regular pastorate several years ago on account of failing health, but continued to the last to do regular preaching in the supply of vacant churches. It was his habit, with rare exceptions, to prepare a new sermon for every preaching service. Because of this habit, and also because he was always a profound student of the Bible, in the original languages as well as in the English version, his preaching never lost its freshness and power.

He became a member of the Executive Committee of Foreign Missions in 1889 when the office was removed to Nashville, and served on the Committee for twenty-four years, and as Chairman for eight years. Perhaps his greatest service to the Church was that which he rendered in this capacity. There were problems connected with the removal of the Committee, the handling of which required the greatest wisdom and tact and those in charge of the office always found in him an adviser whose judgment was almost infallible, for the reason that

he always looked at every question with a single eye to the glory of Christ and the good of His cause.

The first revision of our Mission Manual which occurred during his Chairmanship, was largely his work, and the policy emphasized in this revision of placing chief responsibility on the Missions for directing the work on the field is one that has since been incorporated in the Manuals of nearly all the other Boards and is recognized as one of the established principles of the science of missions.

Dr. McNeilly's record as a citizen of Nashville, as a soldier and Chaplain in our Civil War, as a builder and up-builder of churches, as a fearless champion of every good cause and a generous helper of every man, woman or child in need with whom he ever came in contact, is well known and fills a large place in the history of our city.

The character in which we especially wish to remember him this morning is that of a man among men, brave, true, unselfish, incorruptible; one of nature's noblemen; a man who never betrayed and who never failed a friend. He had a genius for friendship, and those who were privileged to be associated with him in that holy bond may well feel the sense of an irreparable loss in his death. But as for him, servant of Christ from boyhood and faithful unto death, his record is on high and his works do follow him. Let us rejoice that for him the weary days of waiting are ended and he has heard at last the Master's greeting—"Well done good and faithful servant."

Resolved, that as a testimonial of our affection and our appreciation of his service as a member of this Committee this memorial notice be inscribed in our Minute Book and published in THE MISSIONARY SURVEY and in our church papers, and that copies of it be sent, with the assurance of our loving sympathy, to the members of the bereaved family.

The Executive Committee of Foreign Missions,

S. H. CHESTER,  
*Secretary.*

## DEATH OF MISS MILDRED C. WATKINS

THE Executive Committee of Foreign Missions has learned with deep sorrow of the death at Kuling, China, on Augst 12th of Miss Mildred C. Watkins, a member of our Mid-China Mission and the representative of our two Missions in China on the faculty of the Shanghai-American Girls' School. We give the following account of her illness and death, taken from a copy of The China Press, an English paper published in Shanghai:

"She was ill for only five days and was under the watchful care and medical attention of those she loved best in China. On August 11 it was thought necessary to take her to the hospital for an operation. She rallied well from this, and on the morning of the 12th was quite rational and talked of her plans for work at the opening of school in September. A change for the worse came that afternoon, and she passed away peacefully about nine o'clock that night. She was longing to go and begged her friends not to pray for her recovery.

"Her body was laid to rest at sunset on Sunday in the little Kuling ceme-

tery beside Mrs. A. C. Dixon, who died only a week earlier. The Shanghai American School boys and girls followed the casket in procession with arms full of the mountain flowers Miss Watkins was so fond of. The day had been dark and cloudy, but during the service at the grave the sun burst out in splendor. So ended beautifully here a beautiful life.

"Her loss to the Southern Presbyterian Mission and to the American School is irreparable, for she was a rarely brilliant, wholly unselfish, consecrated Christian worker."

The Executive Committee desires to place on record its profound appreciation of the service rendered by Miss Watkins as a member of our Mid-China Mission, and hereby extends to her family and friends the assurance of our heart-felt sympathy in their bereavement.

It is ordered by the Committee that a page in our Minute Book be inscribed to her memory and that a copy of this notice be published in THE MISSIONARY SURVEY, and that copies be forwarded to the bereaved family.

## THE GOSPEL IN A REAL CUBAN TOWN

GEO. F. TURNER

IT had been my desire after being here several months to go to a real Cuban town, cut off from the more modern towns and see how the Gospel works in the hearts of the natives that are not so touched with modernism. While spending a few days in the home of Rev. B. G. Lavistido of Caibarien this rare privilege came to me.

At his suggestion we made a mid-week trip to a little town called Yaguajai, a little more than twenty miles from Caibarien on a small narrow gauged railway. Carrying along with us a folding organ we boarded the small dinky mixed train crowded with gay chatting people puffing the eternal cigarette. The little railroad carried us through typical Cuban country,

many sections covered with a matted tropical forest, cane fields, pasture lands and open spaces dotted with the cozy thatched roofed cottages. We passed through many little hamlets that are yet without the Gospel, though these kind-hearted people are ready to believe.

After more than two hours we arrived at our destination and on stepping from the coach were accosted by a dozen or more jitney buses. Henry Ford's product down here is in many places where the Gospel has never been. But I can tell you the combination gives you a good feeling, especially when you are loaded down with baggage.

Of course this was an extra night for the people and a faithful member



had been going around all day working up the crowd, and he did the job up brown too. His occupation, owner of a bakery, allots the nocturnal hours to him for his work, but for the sake of his Master he always works the entire day preceding a night's service. It is wonderful to see such love for the Truth.

For our supper we went to a native restaurant where we were served soup, a great summer dish here, steamed rice and fried eggs. I must say that the Cubans sure know how to cook rice, and they eat more of it than the Chinese.

After supper we made a survey of this charming native town. Its population is around five thousand and is located in a rich sugar-cane district. For this reason it is one of the wealthiest little towns in Cuba and has branches of the National City Bank of N. Y. and of the Royal Bank of Canada. These Banks have no trouble getting young men to come to this out-of-the-way town to take care of the surplus dollars; nor do the young men of America and Canada hesitate to come in the interest of finance. Yet many hungry souls are going through life in this little town with no resident pastor to show them something more secure than the strongest bank vault.

In our rounds we dropped in at the ancient stone Church where the priest holds blind sway, and found him holding a service to counteract ours. His congregation consisted of five women, kneeling, heads covered with black mantillas, who were answering his doleful chants. He, contrary to the law of his Church, was in the rear of his congregation and was going through his part comfortably seated instead of kneeling; demonstrating the emptiness of the thing to him.

Hurriedly we journeyed to our little chapel to have a little prelude to the service. Now, don't think I tried to render a nice selection from Guilmaont or Edgar on the diminutive organ, the prelude was a chamber prayer meeting held by the little handful of the faith-

ful calling for God's blessing on the night's meeting. Mr. Lavistida is a very consecrated and effective worker and he has rediscovered that ancient secret, that prayer is the key to Christian work. My! what earnest pleadings were poured forth, and in answer we could hear the crowd anxiously gathering, long before the last word ascended.

When we entered into the small chapel, which consists of only two rooms of a residence where the partition had been knocked out, we found awaiting us one hundred and twenty people, and more on the outside unable to gain admission. The organ was little, but it accounted for itself well and had to make most of the fuss because the people did not know much about hymns! How they do enjoy the fresh gospel songs! Often they are led to Christ through them. We got a good response from a duet we rendered using the Spanish version of "In the Garden." Speaking my Spanish in public for the first time I tried to explain the wonderful story. How new and sweet the Gospel is to these people walking in darkness! And with what eagerness did they hang on to every word! After several talks, including some from several bright faced young men, we dismissed the crowd at ten o'clock. I went to bed that night with a brighter vision of Cuba and Christ's Kingdom and its opportunity.

To show you the sincerity: Mr. Lavistida, who is the most successful evangelist in Cuba, went out afterward and held evangelistic services for a period of three or four days. There resulted sixty candidates for membership. Now he is a careful pastor and receives no one except after a careful course of instruction in a catechism class. In planning the meeting he said that he could not prolong it over a few days because he would get more candidates than he could look after. How many American pastors have to limit the duration of such meetings?

This is the working of the pure Gospel here in Cuba. Don't you think

these conditions are an open challenge to the Church at home! You can not imagine what a storehouse of pleasure awaits the Christian who enters such a field to minister the word to a truly hungry people. The appeal is so strong, that although my line of work

has not fitted me for preaching, I intend to pass some of my summers helping to minister to the needs of such places, trusting that God will make up for my defects and that He will bless the feeble efforts put forth in His cause.

## 225 THE AVERAGE ATTENDANCE OF THE FIRST DAILY VACATION BIBLE SCHOOL IN CUBA

DELLA C. KIBLER

WHEN I arise early in the morning I almost always hear some child singing "Estoy presto, estoy presto, de Jesus soldado soy." (I am ready, I am ready, for Jesus soldier am I). When I pass through different sections of the city I am sure to hear children singing this or another song. What is the reason for this? It is this: We in the Presbyterian Church in Caibarien caught a vision from the churches in the United States, and we could see what a wonderful change the Daily Vacation Bible School would make in the lives of boys and girls in Cuba. A Daily Vacation Bible School had never been attempted in Cuba but we felt that it was the solution of a great need, and we knew that our Heavenly Father was with us in the undertakings, for He has said "It is not the will of your Father who is in heaven, that one of these little ones should perish." So we went forward, confident of success for it was His work.

First we made thorough preparation in the hearts of the people of the

Church. For some time before the Daily Vacation Bible School opened it was constantly kept in the minds of the people by the pastor speaking of it from the pulpit, and in the homes, and through announcements. After a short time the project entered the hearts of our Church members and they began to pray earnestly for the success of the Daily Vacation Bible School.

A thorough canvass was made of the pupils of our Sunday School and also of El Colegio Presbiteriano. We had invitations printed, which told of what we wanted to do in the Daily Vacation Bible School and these were distributed in every home in Caibarien. Large posters were placed in prominent store windows and the public press was used in announcing the school.

On July 31st we enrolled 186 pupils in the following departments: Kindergarten 4 to 7 years, Primary 8 years, Juniors 9 to 11 years, and Intermediate 12 to 15. The second day the enrolment reached 258, and the third day



The First Daily Vacation Bible School in Cuba. We are sorry that this picture does not show up better, but it was so long and narrow that when it was reduced so that it could get in a page of the Survey, it made the individual rather small. Not all of the pupils are shown in this photo.

it went as high as 281. During the four weeks of school the attendance never went as low as the first day even though we had several bad, rainy days.

In the opening program of each day the children gave close attention to illustrated talks given by the pastor, and many prominent men visited the school and gave most interesting and helpful talks.

Our program of work was as follows: All the children had classes in vocal music and English and memorized the following,—Ps. 103:2; 107:1; 119:9, 11; Jn. 3:16, and the following hymns,—“Our Father is God to thee,” “Praise Him,” “Jesus Loves Me,” “Stepping in the Light,” “I am Ready,” and the choruses of “Brighten the Corner,” “Changing Ever Changing” and “Christ Will Keep Me.”

The Kindergarten and Primary children learned Bible verses which contained the truths of the Bible stories told them. The Juniors memorized the Beatitudes, and the Intermediates memorized the 23 Psalm and the Commandments. After two weeks of work all the older children took part in voluntary prayer in the opening of their classes each day. This was a great joy to me as I know it would be hard to find a group of 40 boys and girls from 12 to 15 years old in the same Church, and all being willing to talk to their Heavenly Father before their companions.

The Manual was very different from that of the Daily Vacation Bible School in the States because one of our objects was to sow the Word of God in the hearts of the children and to get the Word into the non-Christian homes in printed or written form. The hand-work in the Kindergarten always illustrated their Bible story for the day. For example when they had the story of “The Loaves and Fishes” they made baskets. In the story of the Creation when God rested the seventh day—they made bells and pasted on the Fourth Commandment. The bell represented the bell of the Church calling the people to Church to help them keep the

Fourth Commandment. The Primaries made illustrated books, woven paper baskets and card sewing. The Juniors made books containing colored illustrations, their Bible verses and Beatitudes, also very pretty baskets. The Intermediates made books in which they drew the maps of Palestine and Cuba and other drawings and wrote the Commandments. They also made some very attractive articles from raffia. Much could be said of the zeal and devotion of the 16 teachers, working for two and one-half hours every morning for 28 days, though in truth all of their time was at the disposition of the Daily Vacation Bible School. The greater number of them knew nothing of this kind of work, but they wished to bring the children to the Lord and to teach and help them. Their loyalty and faithfulness in giving their service and their patience could be better appreciated if the reader could know the lives from which many of the children came to us. Many of them have “just grown” like Topsy, their parents having no control over them. The secret of the patience and success of the teachers can be traced to their dependence upon God for help. Each morning we met for prayer before starting the work of the day.

In the picture you see our children in the Public Playground where we took them every Saturday morning for directed play. One Saturday we gave all the children breakfast before going to the playground. In this several business men showed their appreciation of our Daily Vacation Bible School by their co-operation. They gave all the bread, butter and milk needed.

More than 300 persons were present at the closing program. Senor Farinas, Inspector of Public Schools in this Province spoke on “What the Evangelical Church proposes to do for the Children,” Senor Pedro Menendez, Director of one of our local schools, spoke in the name of the parents, giving testimony to the great benefits the children of Caibarien had received through the work of the school. The



pastor and two members of the Church also spoke. Many children were rewarded with Bibles, Testaments, Gospels and beautiful pictures from the life of Christ.

I would like to briefly mention some of the results.—The attendance of the Sunday School has been doubled. Many parents who had never been in the Church before are now attending services. The prejudices that many people in the town had toward the Church was overcome by the testimonies of the men who came in to speak, and by the joy the children experienced in the school and carried to their homes. Parents were so impressed with the progress their children made in such a short time that they decided to enter them in the Presbyterian school which opened September 11.

How the children felt about the Daily Vacation Bible School is best un-

derstood by a remark of one girl. It was the last day of school and the members of this class were mourning because there would be no more Daily Vacation Bible School when one said to the teacher, "But Senorita why not have a Winter School?" Many children have come to the Church to buy Bibles and Testaments with money given to them by their parents. One teacher said that she believed the children learned more of the Bible and its teachings in the one month than they learned in an entire year of Sunday School.

These are results seen by the human eye, who is able to say how far the blessings of this Bible School will reach. We cannot measure the power of God, and His Word, which hath power (Luke 1:37) which has been faithfully sown in the hearts of over two hundred children.

## ECHOES FROM "LA PROGRESIVA"

M. EVELYN CRAIG

TEACHERS and pupils are again in their places and a feeling of remarkable "expirito colegial" is evident throughout the school. There is an atmosphere of whole-hearted work and genuine co-operation.

Our Primary School is filling up rapidly and the fine work there is being ably guided by Misses Davis and Arey.

The High School is on a more solid basis than ever before—the type of student is constantly improving.

The members of the Commercial Department are getting a course that will ably fit them for business activities.

The school is proud of her first graduates in the Normal Department. (A picture of the class accompanies this article). Five of the eight graduates are teaching in our Presbyterian Schools. One of the remaining three is taking her doctor's degree in Pedagogy in the University of Havana, another has private classes here in town and the third is getting ready her trousseau.

There is great enthusiasm over the prospective dormitory. Everybody is anxiously awaiting news from Mr.

Wharton, who has been in the homeland for the past months in the interest of this *much needed* building. Indeed the progress of the school work at this place will be greatly impeded if this dormitory is not forthcoming. It is a *real necessity*. Pupils for High School and Normal Course have been refused admittance because of lack of room, and with the hope of getting it, we have crowded our homes with students in order that they may not lose time in waiting.

Since the opening of school all departments of the Sunday School have been filled to overflowing. The Beginners and Primaries are rejoicing over the beautiful, new, spacious annex to the Church, which has given them more room. It would do you good to stand where I do on Sunday mornings at 9 o'clock, looking into the smiling little faces of the many children from 2 to 8 years who occupy the small chairs in this large room—and then to hear them sing, "I want to be a Sunbeam," or "Jesus Loves Me."

Cardenas, Cuba.



This attractive group of young ladies are the First Graduates of the Normal Department in "La Progresiva," Colegio Presbyteriano, Cardenas, Cuba. Miss M. Evelyn Craig, in center, head of department. Names of graduates: Senorita Hilda Sardinias, Rosario Guitart, Ines Blay, Dolores Griego, Eulalia Fernandez, Hortensia Sosa, Zoila Hernandez, Clotilde Dubroca.

### "SOFIA AND PANCHITA"

M. EVELYN CRAIG

THESE two names have been intimately and affectionately connected with "La Progresiva" since the opening day of this Institution more than twenty years ago.

The school has grown along with

them. As students they stood always among the first, meriting the praise and confidence of their teachers.

Later they began their career as teachers in this same school, where they continue to serve their country



Srita. Sofia Balais.



Srita Francisca (Panchita) Torres.

and their Master, exercising a marvelous influence over the young minds entrusted to them and in furthering the blessed work of laying a solid foundation for the patriots of tomorrow.

Side by side we have worked, in school and Sunday School, in Young People's meetings and in visiting—sharing alike things pleasant and things unpleasant. At all times they have been found holding up the hands

of the work and cooperating with a willingness and sincerity of only the genuinely true.

Indeed their names and personalities are indelibly impressed on the many who have sat at their feet in the classrooms of "La Progresiva."

They are known throughout the city as teachers of fine character and strong personality, beloved by their pupils and honored by their patrons.

#### MISS ATKINSON'S ADDRESS

We are just in receipt of a communication from Miss M. J. Atkinson, in which she advises that her address now is Petersburg, Va., 241 Lawrence St.

All mail should be addressed to Miss Atkinson at this new address until further notice.





This is a picture of our milkman. Everything here is carried in this manner or on the head or by oxen.

## THE POWER OF THE GOSPEL

REV. F. T. BAKER

**W**E OFTEN witness here on the Foreign Mission Field manifestations of the mighty working of the Holy Spirit in the hearts of the people. They deepen our faith in the Gospel as the only remedy for sin, and convince us of its efficaciousness still, "for it is the power of God unto salvation to every one that believeth."

About a year ago, a small village in our Caxambu field was visited by a minister of the Gospel. Among the many who sat under the sound of the good tidings for the first time, was the subject of this story, Senor Rodolpho da Costa. His appearance was all but prepossessing, a large knife under his belt and a "six shooter" on his hip. Judging from his person and mien, his presence prophesied trouble and disorder. On the contrary, he followed attentively every part of the service, eagerly drinking in every word of the sermon.

A number of remarkable thoughts were set going in his mind. Did he not have a book similar to the one from which the evangelist had read and explained the wonderful story?

Wasn't it the same 'Novo Testamento' as had been presented him by a fellow prisoner upon his leaving the jail after answering for a crime committed? Then he remembered that he had given the Testament to his sister, since he was just a little afraid to keep it in his possession. The following day, however, Senor Rodolpho procured the 'little book' and began to read its wonderful message for himself. Then it began to dawn upon him how far he was away from God and His love. There in the far away land of sin and disobedience,—like the erring son of the Parable,—he said to himself, "I will arise and go to my father, and will say unto him, Father, I have sinned." At once he began to attend public services in a near-by town, where a faithful band of Christians met each Sabbath for prayer and praise. A few months later, he presented himself as a candidate for profession and baptism, and after a most creditable examination, was received into the visible Church.

Not alone, however, for like one of old, he could not rest until others shared

his joy. "He findeth first his own brother, Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). He brought him to Jesus." (Jno. I:41-42). So the subject of these lines, once he had found and known Jesus as his Saviour, straightway sought the salvation of his brother. And the Spirit of God used him as an instrument for the brother's conversion, and the two were baptized at the same time.

Disposing of his material weapons, he took refuge under the divine panoply. "He was once feared in all of that region as a dangerous character, and oftentimes a fugitive from justice he was the terror of the police themselves. But the aforetime persecutor has become the persecuted for Christ's sake, and feels himself a debtor to all until they, too, shall know the "unsearchable riches" of the Saviour's love. The Bible is his only weapon now, and he is trying faithfully to transmit its message of pardon and peace unto others. The writer recently had the privilege of preaching in Senor Rodolpho's home, to a large group of his friends and acquaintances, about sixty in all, which testified to his untiring zeal in the Master's cause.

The following story, while of an entirely different strain, also illustrates the saving grace of God. More than twenty years ago, Dr. Gammon was invited to a Christian home not far from Lavras, to perform a wedding ceremony. After the marriage, Dr. Gammon went to a near-by village where he sought a place to direct public worship. After much solicitation, a private home was offered and the Gospel was preached unto a goodly

number. Among others was a young girl of seventeen upon whose heart and mind the service made a wonderful impression, especially the singing of the Hymns.

She soon married and moved away from her native village. During all of the years she and her family lived out of contact with Gospel influence. But during the first years of her married life, she manifested some interest in reading and studying the Bible. However the husband's opposition was so strong that she gave it up entirely. About two years ago, an elder of the Presbyterian Church visiting in the town in which she now lives, had occasion to visit her home and talk with her about her soul's salvation. The impression of twenty odd years before, together with the words of the elder, revived her interest in the Scriptures and awakened in her heart a firm resolve to confess Christ. Recently when the writer began work in this town, he had the privilege of visiting her home and was deeply impressed with her piety and spiritual zeal, as well as her knowledge of the way of salvation. She desires to make her public profession, and will be received on the occasion of the next visit of the evangelist. The two oldest children, a son and a daughter, are candidates for profession. The husband no longer opposes, but on the contrary is studying the Word to see if these things be so. Surely the Lord's ways are marvelous to our eyes! After more than twenty years of waiting, the seed then sown has sprung up and brought forth fruit. Praised, be His name!

*East Brazil Mission.*

*Carambu, E. de Minas.*

## AGNES ERSKINE EVANGELICAL COLLEGE

MISS MARGARET DOUGLAS

SCHOOL work goes on quietly, regularly and systematically, it is not often that there is any great event that makes any period very different from another, or any thing that makes one letter to you very different

from the last. But as we compare one year with another, it seems that we are making some progress forward in the direction of our goals.

We look forward to the time when our building can be entirely repaired



Teachers of the Agnes Erskine Evangelical College.



Avenue of royal palms on the campus of the Agnes Erskine College.

and better adapted to school work, we rejoice that a beginning has been made on this. A few months ago it was made possible for us to begin the new wing in which the first floor will be our much needed new dining room, and the upper floor dormitories. It is a continual joy to us to watch the progress of the work, and to remember that when the next rainy season comes, we shall be in a dining-room where the rain does not come in under all the doors and windows, and leak through the roof.

We have faith to believe that the time will come when we shall write and tell you that the wing has been begun in which is to be our also much needed auditorium. We have no room in the building large enough to accommodate comfortably even the student body for the daily chapel exercises. All public exercises have to be held out of doors, which means that we can have these exercises only in the dry season.

We have matriculated this year 153 pupils, which is the largest enrollment



we have ever had. Twenty-two of these are boarders. We have matriculated, also, among these, more pupils from Christian homes than ever before.

I am sending some pictures of our grounds. For so many years we lived in a building right on the street, with no grounds, that we know how to appreciate this spacious campus with its beautiful trees. The avenue of manga

trees is the favorite place of the grounds, which is the place for both play and study. The big baobab tree is 13 meters in circumference, a meter above the ground. The whole school forms in line under its shade to march into the class rooms. One of the beauties of Brazil is the stately royal palm, there are about thirty on these grounds.

*Pernambuco, Brazil.*

## THE MEXICAN QUESTION

SYDNEY L. GULICK

FOR a century America and Mexico have been living side by side. We have not been the best of neighbors; there has been more or less of friction. We have occasionally fought each other. Many Mexicans suspect us of aggressive designs, and regard us as ill-mannered and as cowards. They feel that we have repeatedly done them wrong; that we have seized their territory; wantonly invaded their cities; interfered with their sovereign rights. They think that we greedily desire to annex the whole country; that we have not done it in the past because we could not; that we are intrinsically cowardly and dare not risk a serious conflict with them.

On the other hand, many of us look upon them with disdain. Their history, their ancestry, their habits, personal and national, moral and political, fall under our ban. Some of us regard them as intrinsically incapable of appreciating our magnanimity. Whatever we may do to them, kindly and helpful, not a few of our people believe would be useless. The only way to treat them, they insist, is to hold them in their place by force and punish them when they destroy American property, kill American citizens, or insult the American flag.

What now can be done to change these feelings, ours and theirs? How can we learn to trust and love them and persuade them to trust and love us? How can we discover their good traits and help them to discover ours? How can we become good neighbors

to them and help them to become good neighbors to us? How can we establish such right feelings here and there that both they and we shall be convinced that never again will conflicts arise between us? Such are some questions we must answer if we are serious in our proposals to establish a Warless World. If America by real Christian conduct cannot influence her nearest neighbor, and enter into relationships of permanent good-will and mutual trust, how can we reasonably expect to influence the whole world to develop these feelings? How can we think that other nations whose relations with one another century after century have been bitter and disastrous can possibly establish mutual friendship and permanent peace?

There is, in fact, only one possible way out. "The way to resume is to resume." We must begin to practice the Golden Rule in our relations with Mexico without waiting for any change in her or even in our own feelings. We know in part at least what the Christian ideal requires; let us do it. We must be brothers to them. Even though it cost us much we must be righteous and kindly.

What then shall we do? To be vague at this point will not do; our prescription of remedies must not consist of mere glittering generalities. We venture, therefore, to suggest a number of things that as a nation we might well do in the near future.

1. What Mexico supremely needs is the multiplication of Mexican citizens

trained for leadership. For this a large increase of high class secondary and normal schools, supplemented by a well-equipped University, are essential. These might well be supplied by Christians in America and provide education distinctively Christian in spirit. The Missionary Boards carrying on work in Mexico should be loyally supported by all who desire permanent, friendly relations between America and that land.

2. In American educational institutions, moreover, a large program of instruction should be provided in the history of Mexico and of all Latin-American countries. Americans should come to know as promptly as possible the characteristics of national psychology distinguishing Anglo-Saxon from Latin countries. They should study international relations from the viewpoint of those other nations. We need to see how our doings, our expansions, our policies, our ways, our Monroe Doctrine, appear to them. How would we in their places regard our dealings during the past century with Mexico, with Colombia, with Nicaragua, with Haiti and with Santo Domingo? The time has surely come when every nation should abandon the assumption that its deeds alone have been right; its wars alone have been altogether righteous; its people alone are humane and peace-loving. If through our schools we can teach our people pretty generally to look at our history with impartial eyes, we shall come to have more sympathy with other nations and a truer capacity for dealing justly by them.

What now would be the effect on Mexico if such deeds and such a policy steadily continued for twenty years? Who can doubt that their distrust of us and ours of them would be gradually or perhaps even rapidly, removed? Would not the politics of Mexico undergo thorough transformation through the silent but potent influences of our own methods and our Christian spirit? For knowledge of us and admiration would surely spring

up and sweep through the entire people in the course of a couple of decades. Popular education would advance. The prosperity of Mexico likewise would grow. The financial returns through increasing trade would in the course of a score of years far more than repay our expenditure in the proposed program. But of more value would be the good-will and mutual confidence growing between us, and the establishment thus of lasting peace.

What, too, would be the effect of such a policy on our own people? Beyond question our interest in Mexico's progress and welfare would become fraternal and real. What joy would be ours to see her saved from revolutions and started permanently on the pathway of internal peace and prosperity! We should see splendid qualities in them that we had not suspected. By establishing right relations each would reveal to the other his better side, and in proportion as we see the better side our mutual esteem would advance.

What, moreover, would be the effect of such a policy on other nations? As time passed and we consistently carried out our program, they would surely come to believe and trust us. The nations of South America would be particularly keen in watching us. They, too, would develop confidence in us. For once in the history of the world men would see a powerful nation really Christian in its international relations. Confidence in us would spring up in every land. And would they not begin to see that, after all, "Godliness is profitable for all things," even in international politics? From every possible point of view, the expenditure of money in the ways indicated would appear to be good business as well as truly Christian.

Some will, of course begrudge such sums to aliens. Before completing this program, they will argue, it would cost us many millions of dollars. What right have we to take this vast amount out of the pockets of poor American

workingmen and give it to worthless Mexicans?

How much, we ask in reply, would we willingly have expended, had President Wilson and Congress decided a few years ago to avenge the honor of our flag? Would it not have cost us *many hundred million dollars in a few months?* Hundreds, perhaps thousands, of our young men would have been killed and tens of thousands wounded. By the time all the bills had been paid for military invasion and conquest, for years of military occu-

pation, and for the pension roll continuing for fifty to sixty years, the total would have run up to several billion.

If by the expenditure of \$100,000.-000 in deeds of good-will we can establish permanent peace with Mexico, as certain as that with Canada, where we need no forts or soldiers to guard our borders, it would be a good bargain. But whatever the method of good-will may cost, will it not cost less than the war method?

### "ON TO TUXPAN!"

R. C. MORROW

**O**N TO TUXPAN" was the cry of the Presbyterians, as they were gathering for the Bible institute at the Indian village of Tuxpan, Guerrero, Mexico.

We have read of how the Koreans walk fifty miles to attend a Bible institute, carrying their rice with them. But we had hardly hoped for so great sacrifice on the part of our Mexico Christians. Yet they came—some fifty, some seventy-five, some a hundred miles—on foot, on horseback, on burros—they came—over one hundred strong—taxing to the limit the cordial hospitality of the little Tuxpan congregation, who had offered entertainment to all who came.

Some delegations brought provisions, others brought contributions of money from their home congregations to help defray the cost of entertainment. All the visiting women and girls fell to work with a hearty good will, helping to grind the corn for the tortillas, to prepare the rice, to serve the table and to wash the dishes. The spirit in which they entered the work was as jovial as that at a country chopping-frolic or corn-shucking, back in Carolina. We all lived together happily, one big family, cooking, eating, and sleeping under the big brush arbor, for there was no house in Tuxpan big enough to hold us. Tuxpan is just a small town of one-room grass-roofed houses

hidden away under the big mango trees and swaying cocoanut palms at the foot of Lake Tuxpan, a lovely picturesque place for such a gathering.

Our meetings were held in another brush arbor prepared for the occasion, as the little adobe church had been shaken down a few years ago by an earthquake, and only the foundations of the new stone church had been placed. But the arbor was just the place for the meetings, so comfortable, so primitive, so near to nature and to nature's God.

We gathered at sunrise for the morning watch service. From nine till twelve, there were daily classes under the direction of competent teachers. There were studies in both the Old and New Testaments, in Sunday School organization, and young people's work, in the doctrines of the Church, and in personal evangelism. From then, till five in the afternoon, was given over to conferences and discussions of topics related to the "Plan de Avance" (Progressive Program), such as religion in the home, stewardship, Christian literature, the Bible Cause, etc. We also gave time to the discussion of local problems presented by different workers. The evenings were devoted to popular evangelistic services. The whole week was full of instruction, inspiration and uplift. Both teachers and those taught went





A group of delegates from Aguacaticlean to the Tuxpan Institute.



Another group of delegates from an Indian village to the Tuxpan Institute.



Children's Hour at the Tuxpan Institute hearing the "Sweet Story of Old."

away strengthened and encouraged to take up their work again with new faith and zeal. There were fifteen different communities represented, so we feel that the influence of the institute will radiate from fifteen different centers. As one of the immediate results, nineteen were received into the Church, and fifteen children were baptized.

All that has been said, was evident to all present. It was in the atmosphere—you could see it, feel it, breathe it, rejoice in it. But there was another phase of the institute that was not so evident. No one present could see it and appreciate it so keenly as the writer. As manager of the institute and as representative of the Mission in the Guerrero field for the past three years, it was to him that the problems and petitions of the different delegations were directed.

*Every moment of his time*, outside of the regular program, was filled with private conferences and interviews. Whether he walked, rested, or ate, there was always some one waiting to see him. How his heart-strings were wrung again and again as he had to say, "No, no; not this year. We haven't the money. We haven't the workers." There were six young women there, strong, bright, attractive girls, asking for help to enter the Normal school at San Angel. But there were no vacancies, and no money to receive more this year. There were five young men, asking to be sent to the Seminary to prepare themselves for Christian workers. But we had already received all that we could receive for this year.

There was one seminary graduate there, who had been engaged in public school work during the years of revolution, but who re-dedicated himself to the Lord's work, and asked for work with the Mission at a salary less than half of what he can get from the government in the school work, but we were forced to tell him to get other work and wait another year.

Three or four different delegations came asking for a minister. Some had already repaired their churches that had fallen into ruin during the revolution. Others were collecting funds and repairing theirs. Some of these little mountain congregations have kept up their services for ten or twelve years without a visit from missionary or native minister. Others asked for schools for their children. There are hundreds of groups of children, from fifty to a hundred at a place, where there are no schools. Others sought a visit from the missionary or native minister to receive their sons and daughters into the Church and baptize their infants. One unordained worker reported one hundred and forty to be baptized in his field. From that section, they sent horses two-days' ride across the mountains to the nearest railroad station, feeling sure that there would be some one to go with them from the institute. But there was no one who could leave his other work for that long trip. The whole state is open to the Gospel as never before, and is crying to us for help. Today is the Day of Opportunity in Guerrero.

*Coyoacan, D. F., Mexico.*

## THE GLORY OF WORK

There the workman saw his labor taking form  
and bearing fruit,

Like a tree with splendid branches rising from  
a humble root.

Looking at the distant city, temples, houses,  
homes and towers,

Felix cried in exultation: "All the mighty  
work is ours.

Every mason in the quarry, every builder on  
the shore,

Every chopper in the palm grove, every raftsmen  
at the oar,

Hewing wood and drawing water, splitting  
stones and cleaving sod—

All the dusty ranks of labor, in the regiment  
of God,

March together toward his triumph, do the  
task his hands prepare.

Honest toil is holy service; faithful work is  
praise and prayer."

—Henry Van Dyke.

## WHAT MAKES THE DIFFERENCE?

MRS. H. L. TIMONS

IN THE little town of Soonchun, two hospitals stand side by side. One, the Alexander hospital of the Southern Presbyterian mission, was built ten years ago in a territory whose people had never heard of skilled medical attention and surgical operations. In the course of the years this hospital has taken in thousands of sick and suffering and sent them out again with their bodies healed and with a vision of Christ in their hearts. Medical helpers have been trained and two doctors sent out from its doors. Prejudices have been broken down and the hospital has come to be recognized as a real evangelistic agency. The poor and the outcast come to it when friends and family cast them off. Some come for a comfortable place in which to spend their last days. The death angel would find them alone and afraid except for the Christian nurse who is there in all the long vigils of the night. And sometimes the work of this hospital is not ended even when death comes; for a relative who will cast off a loved one in adversity, is not always willing to pay the expenses of a funeral and so the body is not claimed and it becomes the duty of the hospital to

perform the last sacred rites and the body is returned unto the earth from whence it came. And so the work goes on from year to year in a quiet but efficient way.

Now the other hospital, just completed, is called the hospital of "Love and Mercy." It is one of many built by the Japanese government, always by the side of a Christian hospital. The new hospital is more than twice the size of ours, costing many times as much and is in every way very showy. However, in this semi-tropical climate, where flies and mosquitoes abound, there is no screening whatever and very few comforts provided. This hospital of "Love and Mercy" has two doors—through the large front door only the people with money can enter, those with little money can come in through the rear and those who are unable to pay anything are referred to the mission hospital. We had thought that with the building of these government hospitals the need for missionary doctors would be less, but the end is not yet. And we rejoice that we have the opportunity of administering, in His name, to these for whom Christ died.

### LETTER FROM DR. A. A. McFADYEN OF HSUCHOUFU

THE accompanying photograph is not that of a Sunday School class, but of a group of patients in the Men's Hospital at Hsuehoufu, who are suffering from Kala Azar. The great majority are from six to sixteen years old. The disease is characterized by enormous enlargement of the spleen and to a lesser extent of the liver, progressive anemia and a leucopaenia, or loss of white corpuscles in the blood.

This last feature explains the ease with which patients catch any epidemic disease, and also why so many die from Cancrum Oris. The disease, if untreated, is fatal in at least ninety-eight per cent. of all cases. During last year we gave 1,638 intravenous injections of tartar emetic to eighty-eight patients such as these. To effect

a cure, in a well-developed case, requires from thirty to fifty treatments.

We have fifty now on our list being treated, but as we are crowded for room and the course of treatment is long, we can only receive a few of those from farthest away places.

Look at the photograph and see if you can pick out the children who are getting well. The most striking characteristic of these patients is that they never smile. One of our recent cures was a boy of 19 years, no larger than a child of twelve, but with the face of a man of 50. Everybody called him "Little Old Man." Although he is well, he is badly stunted in development. Who of you would like to bring a smile to some of these faces?





Group of Kala Azar patients in Men's Hospital at Hsuehoufu—eighty-eight cases—fifty are boys like these in photo. There is only room to accommodate eight in the hospital—the others come three times per week for their "Needles."

## COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS

Receipts applicable to Regular Appropriation—

	October	1922	1921
Churches -----		\$ 76,003.36	\$ 76,034.23
Sunday Schools -----		1,492.64	1,361.21
Sunday Schools—Japan -----		1,412.70	
Sunday Schools—Educational -----			785.98
Societies -----		17,697.43	15,473.54
Societies—C. E. Missionaries -----		161.84	59.94
Societies—Miscellaneous -----		5.00	
Miscellaneous Donations -----		4,304.77	2,323.90
		101,077.74	96,038.80
Legacies -----		7.96	12.93
		101,085.70	96,051.73
For Seven months, April 1st. to Oct. 31, 1922, inclusive:—			
Churches -----		\$303,022.04	\$345,781.32
Sunday Schools -----		8,076.79	6,340.65
Sunday Schools—Japan -----		16,385.52	
Sunday Schools—Educational -----			13,544.32
Sunday Schools—Miscellaneous -----		101.97	232.64
Societies -----		62,698.12	72,121.70
Societies—C. E. Missionaries -----		1,508.06	637.92
Societies—Miscellaneous -----		19.00	
Miscellaneous Donations -----		18,349.38	19,830.08
Miscellaneous Donations—Sundries -----		31.54	
		410,192.42	458,488.63
Legacies -----		2,211.40	2,556.42
		412,403.82	461,045.05
Total Regular Receipts -----			
Initial Appropriation for year ending March 31, 1923 -----			\$1,206,912.08
Deficit March 31, 1922 -----			251,704.49
			\$1,458,616.57

Receipts for objects not in Regular Budget ----- \$57,109.54

Appropriation for objects not in Regular Budget ----- \$57,109.54

Nashville, Tennessee, October 31st, 1922.

EDWIN F. WILLIS, *Treasurer.*

## HIDDEN TREASURE

1. What specific work is our Church doing in Cuba? Who has charge of it? What progress is it making?

2. Time limit on religious meeting, where and why?

3. What was the size of the priest's congregation?

4. Rejoicing at Agnes Erskine Evangelical College, why?

5. A big knife and a "six-shooter," but who conquered the bandit?

6. What circumstances wrung the missionary's heart?

7. Why has the hospital of "Love and Mercy" two doors?

8. One hundred and fifty soldiers converted, and how did it all begin?

9. Attention—a new project! How did it succeed?

## SENIOR FOREIGN MISSION PROGRAM FOR DECEMBER, 1922

Arranged by MISS MARGARET MCNEILLY

Topic—CUBA.

Hymn—Work, for the Night is Coming.

Lord's Prayer in concert.

Minutes.

Roll Call—Answer with an item of interest about Cuba.

Business.

Devotional—John 9:1-10, 24, 25.

Prayer for the Cubans that their eyes may be opened to the true Gospel Light.

Special music.

Quiz—Hidden Treasure.

Topical—Monthly Topic.

The Gospel in a Real Cuban Town.

Prayer.

Hymn—We'll Work Till Jesus Comes

Close with the Mizpah Benediction.

### SUGGESTIONS.

To emphasize the Christmas season, items of interest about Cuba could be written on poinsettias cut from red card-board, and distributed to be read at Roll Call.

Possibly some member of the Auxiliary has made a trip to Cuba—an original paper or a talk would be interesting.

Make earnest prayer for our teachers, that they may lead young Cuba to the Living God.

## THE GREATEST GIFT

Music of bell and organ,  
Music in street and lane,  
And once on an eastern hillside  
The angels glad refrain.

Gifts in castle and cottage,  
Gifts in hut and hall,  
And once in a dusty manger  
The greatest Gift of all!

—Nancy Bird Turner.

# General Assembly's Stewardship Committee

M. E. MELVIN, EDITOR.

T. E. SIMPSON, ASSOCIATE EDITOR

413 TIMES BUILDING, CHATTANOOGA, TENN.

## WHERE TO SECURE LITERATURE ON THE PRESBYTERIAN PROGRESSIVE PROGRAM

THE Committee and Agencies of the Church are prepared to furnish appropriate and helpful literature, to those desiring same, on practically all subjects and features of the five departments of the Presbyterian Progressive Program. Information here given should enable any one to secure without delay, the literature desired, by writing directly to the proper committee or agency.

For brevity and convenience, the letters L, M, N, O, P, Q, R and S are here used to represent the committees and agencies furnishing literature, as follows:

- (L) Assembly's Committee on Sabbath and Family Religion, Rev. Robert Hill, D. D., Chairman, 311 Houston St., Tyler, Texas. (Literature sent by (M) for this committee.)
- (M) Assembly's Committee of Publication and Sabbath School Work, R. E. Magill, Secretary, Box 1176, Richmond, Va.
- (N) Assembly's Stewardship Committee, M. E. Melvin, D. D., Secretary, 410 Times Building, Chattanooga, Tenn.
- (O) Assembly's Permanent Committee on Men's Work, Dr. J. P. McCallie, Chairman, McCallie School, Chattanooga, Tenn.
- (P) Assembly's Home Mission Committee, Dr. S. L. Morris, Secretary, 1522 Hurt Building, Atlanta, Ga.
- (Q) Assembly's Foreign Mission Committee, Dr. Egbert W. Smith, Secretary, Box 330, Nashville, Tenn.
- (R) Assembly's Committee of Christian Education and Ministerial

Relief, Dr. H. H. Sweets, Secretary, 410 Urban Building, Louisville, Ky.

- (S) Woman's Auxiliary, Mrs. W. C. Winsborough, Superintendent, 259 Field Building, Taylor and Olive Sts., St. Louis, Mo.

### DEPARTMENT I. SPIRITUAL LIFE.

*To Nourish the Spiritual Life of the Church Membership.*

- 1. Through Prayer:
  - a. Private Prayer and Personal Bible Study ( )
  - b. Erection of Family Altars (M)
  - c. Public Prayer ( )
- 2. By Teaching the Bible and the Catechisms:
  - a. In the Home (M)
  - b. In the Sabbath School (M)
  - c. In Daily Vacation Bible Schools (M)
  - d. In Week-Day Church Schools (M)
- 3. Through Church Loyalty Expressed in—
  - a. Church Attendance (N)
  - b. Enlarging the Sabbath School Enrollment (M)
  - c. Readiness for Real Service ( )
- 4. By Sabbath Observance (M)

### DEPARTMENT II. EVANGELISM AND MISSIONS

*A. To Adopt Christ's Program of World Evangelization and World Welfare.*

- 1. Through Evangelism
  - a. In the Homeland
    - (1) Evangelistic Campaigns
      - (a) By Ministers ( )
      - (b) By Laymen (O)



- (2) Evangelistic Preaching by Pastors (P)
- (3) Individual Personal Work (N)
- (4) Care of New Converts (N)
- (5) Supply of Vacant Churches by Laymen (O)
- b. In our Foreign Field ( )
- 2. Through Educational Missions
  - a. Mission Schools in the Homeland (P)
  - b. Educational Work on the Foreign Field (Q)
- 3. Through Medical Missions
  - a. Hospitals and Medical Work in the Homeland (P)
  - b. On the Foreign Field (Q)
- 4. Through Industrial Missions
  - a. In the Homeland (P)
  - b. On the Foreign Field (Q)

*B. To Educate the Church to Meet Our Part of Christ's Program for the World.*

- 1. By Religious Literature (Q and S)
- 2. By Missionary Education
  - a. Through Mission Study (Q and S)
    - (1) Organizing Mission Study Classes (Q)
    - (2) Training Leaders for These Classes (Q)
  - b. By Providing Missionary Programs (Q)
  - c. By Securing Missionary Libraries and Literature (Q)
  - d. By Displays of Missionary Maps, Charts and Exhibits (Q)

DEPARTMENT III. CHRISTIAN TRAINING.

*A. To Extend and Perfect the Work of the Church in Christian Education.*

- 1. By Waking Parents to the Importance of Christian Education (R)
- 2. By Directing Young People to Our Church Schools and Colleges (R)
- 3. In Educational Institutions (R)
  - a. Denominational

- (1) Securing Equipment (R)
- (2) Enlarging Endowments (R)
- b. State and Other Public Schools
  - (1) Through Bible Study Courses (R)
  - (2) By Placing College Pastors, etc. (R)

*B. To Enlist and Train for the King's Service.*

- 1. By Securing Fit Delegations for Young People's Conferences (R)
- 2. By Enlisting for Definite, Full-Time Service (R)
  - a. Students for the Ministry (R)
  - b. Candidates for Mission Service (R)
  - c. Other Christian Workers (R)
- 3. By Following Up Life Decisions (R)
- 4. By Training for Special Service (R)
- 5. By Training the Church Members in the History, Standards and Doctrines of the Church. (M)

DEPARTMENT IV. STEWARDSHIP OF POSSESSIONS

*To Adopt a Scriptural System of Giving and a Scriptural Standard of Giving.*

- 1. By Teaching the Stewardship of Possessions
  - a. In Study Classes (N)
  - b. In Church Papers and Other Literature (N)
  - c. By Pulpit Instruction (N)
  - d. By Organizing a Tither's League to Promote Larger Giving (N)
- 2. By Acquainting the Church with the Nature and the Needs of Every Cause to Which it is Asked to Give (N)
- 3. By Calling for Adequate Support for Every Benevolent Cause of the Church (N)
- 4. By Providing Just Salaries for Ministers, Missionaries and Other Workers (N)

5. By Carrying Out a Thorough Every Member Canvass in Every Church (N)
  - a. By Careful Preparation in Study and Prayer (N)
  - b. By Co-ordinating the Budgets of all the Church's Organizations (N)
  - c. By Visiting Every Member (N)
  - d. By Following Up the Canvass Thoroughly (N)
2. By Co-operating with Other Religious and Welfare Bodies for Community Betterment
3. By Encouraging a Friendly Church Spirit
  - a. Social Visits by Teams of Visitors
  - b. Church Social Gatherings
4. By Providing Recreational Activities
  - a. Wholesome Church Entertainments
  - b. Athletics and Contests
  - c. Boy Scouts, Camp Fire Girls, etc.
5. Through Publicity
  - a. Church News in the Press
  - b. Display Advertising, etc.
  - c. Weekly Church Bulletin
  - d. Distributing Literature on Church Work.

\*DEPARTMENT V. FELLOWSHIP

*To Promote the Social Ministries of the Church.*

1. By Ministering to the Sick and Needy
  - a. In Hospitals
  - b. In "Homes" and Other Institutions
  - c. In Orphanages
  - d. In Personal Ministrations to Individuals

\* This Department (V), is yet undeveloped. Agency (N) will furnish all available literature.

## THE EVERY MEMBER CANVASS OF THE PRESBYTERIAN PROGRESSIVE PROGRAM

(Showing Gifts to the Assembly's Four Executive Committees.)

*Churches of the Assembly Enlisted in the Every Member Canvass.*

Number churches, 1,965; members, 327,696; gave, \$1,577,030; per capita, \$4.80.

*Churches of the Assembly Unenlisted in the Every Member Canvass.*

Number churches, 1,474; members, 67,388; gave, \$145,943; per capita, \$2.15.

If the churches without the Every Member Canvass in the Assembly had used the Every Member Canvass and had given, per capita, the same as the enlisted churches in Every Member Canvass, their gifts to these four causes would have been \$323,462. In other words, instead of total gifts for these four causes amounting to \$1,722,973, they would have been \$1,900,492.

---

Methinks, I see a nation brave and strong  
 Rise up the ancient curse of war to end;  
 Rise up to prove herself the whole  
 world's friend,

And by her patient justice conquer wrong!  
 The bloody weapons which to Mars belong  
 She flings aside, as worthless to defend,  
 And still more vain her empire to extend  
 Of commerce, science, freedom, art and song.  
 The Treasures others waste to arm and  
 fight,

She pours to heal the sorrows of the  
 world.

Defenseless she? by plunderers soon  
 hurled

To ruin? Nay! who can resist her might?  
 She links all peoples in a league of love!—  
 America, canst thou that nation prove?

—EDWARD TALMADGE ROOT.

## STEWARDSHIP

### A FINE DEFINITION

**S**TEWARDSHIP requires the placing at God's disposal of every human good—physical energy, talent, education, possessions, personal charm, influence, affections, honors, achievements, faith, loved ones—life in all its fulness."

### AND AN EQUALLY FINE ILLUSTRATION

Two consecrated women in one of the Synods of our Church made pledges of \$1,000 and cash payments of \$300 each to the Cause of Christian Education, one day not long ago. The bank in which they had their deposits of \$12,000 or \$15,000, closed its doors in failure at the end of that very same day. The representative of the Church to whom these pledges were given, returned to see these women immediately after learning of

their losses, for the purpose of having a reduction made in their pledges, in accordance with their losses. When this suggestion was made to them, one of them answered, "We have been wanting to see you since the failure of the bank, not for the purpose of reducing our gifts but to know if we might be permitted to make our second payment now instead of waiting until the same falls due next year. The money we lost in the bank was *our* money and we have *God's* money deposited under a separate account in another bank and we would like to pay it to-day."

This little chapter, taken out of real Christian life is so full of inspiration that it is thought worth while to pass it on to others.

## YOU SHOULD HAVE THESE

Get these splendid books into the hands of your family and let them help make our Church and its doctrines live topics for daily conversation.

### THE CHURCH AT WORK

A New Text Book for the Whole Church

A complete statement of the history and activities of the following Assembly agencies: Foreign Missions, Home Missions, Christian Education and Ministerial Relief, Sunday-School Extension and Publication, the Woman's Auxiliary, and the Assembly's Stewardship Committee.

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ANNA BRANCH BINFORD

*Director Secondary Division*

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TEXARKANA, ARK.-TEX.



## Foreign Missionaries of the Presbyterian Church

## AFRICO-CONGO MISSION

## AFRICA [64]

## Bulape, 1915

Rev. and Mrs. H. M. Washburn.  
Rev. and Mrs. C. T. Wharton.

## Luebo, 1891.

Rev. and \*Mrs. Motte Martin.  
\*Miss Maria Fearing (c).  
Rev. and Mrs. T. C. Vinson.  
Rev. and Mrs. S. H. Wilds.  
Dr. and Mrs. T. Th. Stixrud.  
Rev. and Mrs. A. C. McKinnon.  
Mr. and Mrs. C. R. Stegall.  
\*Miss Mary E. Kirkland.  
Rev. and Mrs. R. F. Cleveland.  
Rev. and Mrs. A. L. Edmiston (c).  
Rev. and Mrs. J. W. Allen.  
†Mr. and Mrs. Savels.  
Rev. and Mrs. J. K. Hobson.  
Miss J. Belle Setser, R. N.  
Mr. Allen M. Craig.  
Miss Ida M. Black.  
Mr. Frank J. Gilliam.  
Mr. and Mrs. B. M. Schlotter.  
Dr. and Mrs. Robt. R. King.  
Mr. W. L. Hillhouse.  
Miss Georgia L. MacKay.  
Miss Mary S. Porter, R. N.

## Mutoto, 1912

Rev. A. A. Rochester (c).  
Rev. and Mrs. Plumer Smith.  
Rev. and Mrs. C. L. Crane.  
Rev. and Mrs. A. Hoyt Miller.  
Miss Nina L. Farmer, R. N.  
Mr. A. M. Shive.

## Lusambo, 1913

Rev. and Mrs. R. D. Bedinger.  
Rev. and Mrs. J. H. Longenecker.  
Miss Emma E. Larson, R. N.  
Mr. and Mrs. T. J. Daumery.  
Mr. and Mrs. Wm. J. Anderson, Jr.

## Bibanga, 1917

Rev. and Mrs. Geo. T. McKee.  
\*Dr. and Mrs. E. R. Kellersberger.  
Miss Ruby Rogers, R. N.  
Rev. and Mrs. W. F. McElroy.  
Rev. and Mrs. V. A. Anderson.  
E. BRAZIL MISSION [23]

## Lavras, 1893.

Rev. and Mrs. S. R. Gammon.  
Miss Charlotte Kemper.  
\*Mr. and Mrs. C. C. Knight.  
Mr. and Mrs. B. H. Hunnicutt.  
Rev. and Mrs. J. M. Sydenstricker.  
Rev. and Mrs. A. L. Davis.  
Miss Hattie G. Tannehill.  
Miss Mabel Davis.  
Rev. A. S. Maxwell.  
Mr. John H. Wheelock.

## Caxambu, 1920.

Rev. and Mrs. F. F. Baker.

## Varginha, 1920.

Rev. H. S. Allyn, M. D.  
Mrs. H. S. Allyn.  
Miss Genevieve Marchant.

## Piumhy, 1915.

Mrs. Kate B. Cowan.

## Campo Bello, 1912.

Mrs. D. G. Armstrong.

Miss Ruth See.

## W. BRAZIL MISSION [10]

## Ytu, 1909.

Rev. and Mrs. Gaston Boyle.

## Campinas, 1869.

Rev. and Mrs. Jas. P. Smith.  
Rev. and Mrs. R. D. Daffin.  
\*Rev. and Mrs. Jas. P. Smith.

## Descalvado, 1908.

Rev. and Mrs. Alva Hardie.  
Sao Sebastiao do Paraíso, 1917.

Rev. and Mrs. Edw. E. Lane.

## N. BRAZIL MISSION [14]

## Garanhuns, 1895.

Rev. and Mrs. W. M. Thompson.  
Miss Eliza M. Reed.  
Rev. and Mrs. Geo. W. Taylor, Jr.  
†Mr. Langdon Henderlite.  
Miss Edmonia R. Martin.

## Pernambuco, 1873.

Miss Margaret Douglas.  
Miss Leora James (Natal).  
Miss R. Caroline Kilgore.  
Rev. and Mrs. G. E. Henderlite  
(Recife).

†Miss Rachel Henderlite.

## Parahyba, 1917.

Rev. and Mrs. W. C. Porter.

## Canhotinho, 1895.

\*Mrs. W. G. Butler.

## MID-CHINA MISSION [84]

## Hangchow, 1867.

Mrs. J. L. Stuart, St. (Peking).  
Miss E. B. French.  
Miss Emma Boardman.  
Rev. and Mrs. Warren H. Stuart.  
\*Miss Annie R. V. Wilson.  
Rev. and Mrs. R. J. McMullen.  
Mr. and Mrs. J. M. Wilson.  
Miss Rebecca E. Willson.  
Rev. G. W. Painter, Pulaski, Va.  
Miss Sophie P. Graham.  
Miss Frances Stribling.  
Mr. and Mrs. Edward Evans.  
†Mr. W. E. Smith.  
†Mr. Jas. L. Howe.  
Rev. and Mrs. J. M. Blain.  
Miss Nettie McMullen.

## Shanghai.

Rev. and Mrs. S. I. Woodbridge.  
Rev. and Mrs. C. N. Caldwell.

## Kashing, 1895.

Rev. and \*Mrs. W. H. Hudson.  
Dr. and Mrs. W. H. Venable (Kul-  
ing).

Miss Elizabeth Talbot.  
Rev. and Mrs. Lowry Davis.  
Miss Irene Hawkins.  
Dr. and Mrs. F. R. Crawford.  
Rev. and Mrs. J. Y. McGinnis.  
Miss R. Elinore Lynch.  
Rev. and Mrs. R. Clyde Douglas.  
†Miss Anna Campbell.  
Dr. and Mrs. E. W. Buckingham.  
Miss Ruby Saterfield.  
Miss Margaret Dixon, R. N.

## Kiangyin, 1895.

Rev. and Mrs. L. I. Moffett.  
Rev. and Mrs. Lucy L. Little.  
Dr. and Mrs. Geo. C. Worth.

Miss Rida Jourlman.  
Mrs. Anna McG. Sykes.  
Miss Carrie L. Moffett.  
Miss Jane Varenia Lee, M. D.  
Miss Sade A. Nesbit.  
†Miss Caroline V. Lee.  
Miss Elizabeth Corriher, R. N.  
Mr. and Mrs. Andrew Alison.  
Miss Katherine L. Thompson.

## Nanking, 1920.

Rev. and Mrs. J. L. Stuart (Pek-  
ing).

\*Dr. and Mrs. A. C. Hutcheson.  
Dr. and Mrs. R. T. Shields (Tsin-  
anfu).

Rev. and Mrs. P. F. Price.  
Rev. and Mrs. D. W. Richardson.  
\*Miss Florence Nickles.  
†Miss Lina E. Bradley.

Miss Marguerite Mizell.  
Miss Natalie C. Moffett.  
Rev. and Mrs. Locke White.

†Mrs. Margaret McB. Baxter.  
Rev. and Mrs. Lewis H. Lancaster.  
Miss Irene McIlwaine.

Miss Charlotte A. Dunlap, R. N.  
Rev. and Mrs. Chas. W. Worth, Jr.  
Dr. Chas. H. Voss, M. D.

Dr. and Mrs. Caspar L. Woodbridge.

## Soochow, 1872.

Miss Addie M. Sloan.  
Miss Gertrude Sloan.  
Mrs. M. P. McCormick.  
Rev. and Mrs. P. C. DuBose.  
\*Mrs. R. A. Haden.  
Dr. and Mrs. M. P. Young.  
Rev. and Mrs. Henry L. Reaves.

Rev. and Mrs. H. Maxcy Smith.  
Miss Mabel C. Currie.  
†Miss Alma L. Hill.  
Miss Bess McCollum.  
Dr. and Mrs. Jno. Wm. Moore.

## N. KIANGSU MISSION [84]

## Chinkiang, 1883.

Rev. A. Sydenstricker.  
Rev. and Mrs. J. W. Paxton.  
Rev. and Mrs. J. C. Crenshaw.  
Mr. and Mrs. S. C. Farrior.  
Miss Grace Sydenstricker.

## Taichow, 1908.

Rev. and Mrs. T. L. Harnsberger.  
Dr. and Mrs. Robt. B. Price.  
Rev. Chas Chiselin, Jr.  
\*Rev. and Mrs. C. F. Hancock.  
Miss Grace Farr.  
Miss Hazel Matthes.

## Hsuehoufu, 1896.

Mrs. Mark B. Grier, M. D.  
Dr. and Mrs. A. A. McFayden.  
\*Rev. Geo. P. Stevens (Tenghsien).  
Rev. and Mrs. F. A. Brown.  
Rev. and Mrs. O. V. Armstrong.  
Miss Isabel Grier.  
Miss Lois Young.  
Miss Mary Lee Sloan.

## Hwaianfu, 1904.

Rev. H. M. Woods.  
Miss Josephine Woods.  
Rev. and Mrs. O. F. Yates.  
Miss Lillian C. Wells.  
Miss Lilly Woods.  
Rev. and Mrs. Jas. N. Montgomery.

## Yencheng, 1911.

Rev. and Mrs. H. M. White.  
Dr. and Mrs. J. W. Hewett.  
Rev. C. H. Smith.  
Rev. and Mrs. H. T. Bridgman.  
Miss Minna R. Amis.

## Sutsien.

Dr. and Mrs. J. W. Bradley.  
\*Rev. and Mrs. W. F. Junkin.  
Mr. H. W. McCutchan.  
Miss Mada I. McCutchan.  
†Miss M. M. Johnston.  
†Miss B. McRobert.  
Rev. and Mrs. B. C. Patterson  
(Tenghsien).

Rev. and Mrs. M. A. Hopkins.

## Tsing-Kiang-pu, 1887.

Rev. and Mrs. J. R. Graham.  
Dr. and Mrs. James B. Woods.  
Rev. and Mrs. A. A. Talbot.  
Miss Jessie D. Hall.  
Miss Sallie M. Lacy.  
\*Dr. and Mrs. L. Nelson Bell.  
Rev. and Mrs. H. Kerr Taylor.  
Rev. and Mrs. J. E. Wayland.  
Miss Mary McCown.  
Mr. and Mrs. James R. Graham, Jr.

## Haichow, 1908.

Rev. and Mrs. J. W. Vinson.  
L. S. Morgan, M. D.  
Mrs. L. S. Morgan, M. D.  
Rev. and Mrs. Thos B. Grafton.  
Mrs. A. D. Rice.  
Rev. and Mrs. W. C. McLaughlin.  
Miss Mary Basset, R. N.  
Rev. and Mrs. Edw. S. Currie.

## CUBA MISSION. [7]

## Cardenas, 1899.

Miss M. E. Craig.  
Rev. and Mrs. R. L. Wharton.  
Miss Margaret M. Davis.  
†Rev. S. B. Chiselin.  
Mr. Geo. F. Tunner.  
†Miss Hattie M. Finlay.

## Gaibarien, 1902.

Miss Mary I. Alexander.  
†Miss Janie Evans Patterson.  
†Rev. H. B. Somoiland.

## Camajuni, 1910.

Miss Edith McC. Houston.  
†Rev. and Mrs. Ezequiel D. Torres.  
JAPAN MISSION. [53]

**Kobe, 1890.**

Rev. and Mrs. S. P. Fulton.  
Rev. and Mrs. H. W. Myers.  
Rev. and Mrs. W. M. Buchanan.

**Kochi, 1885.**

Miss Annie H. Dowd.  
Rev. and Mrs. J. H. Brady.  
Rev. and Mrs. W. B. McIlwaine.  
†Mrs. Charles Ellis.

**Nagoya, 1887.**

Miss Lelia G. Kirtland.  
Rev. and Mrs. L. C. McC. Symthe.  
Miss Bessie M. Blakeney.  
Rev. and Mrs. W. A. McIlwaine.  
Miss Florence Patton.

**Gifu, 1917.**

Rev. W. C. Buchanan.  
Miss Elizabeth O. Buchanan.  
Miss Susan McD. Currell. (Tokyo Language School.)

Rev. and Mrs. P. S. Van Dyke.  
(Toyo Language School.)

**Susaki, 1898.**

Rev. and Mrs. R. E. McAlpine.

**Takamatsu, 1898.**

Rev. and Mrs. S. M. Erickson.  
\*Miss M. J. Atkinson.  
Rev. and Mrs. H. H. Munroe.  
Rev. and Mrs. J. W. Moore.

**Marugame, 1920.**

\*Rev. and Mrs. J. Woodrow Hassell.  
Rev. and Mrs. I. S. McElroy, Jr. (Tokyo).

**Tokushima, 1889.**

Rev. and Mrs. A. P. Hassell.  
Miss Estelle Lumpkin.  
Rev. and Mrs. C. A. Logan.  
Rev. and Mrs. H. C. Ostrom.

**Toyoashi, 1890.**

Rev. and Mrs. C. K. Cummings.  
Miss Annie V. Patton.

**Okazaki, 1890.**

Rev. and Mrs. C. Darby Fulton.  
Rev. and Mrs. J. E. Cousar, Jr.

**Unassigned.**

Miss Emma E. Gardner.  
Tokyo Language School.

**CHOSEN MISSION [92]****Chunju, 1896.**

Rev. and Mrs. L. B. Tate.  
Miss Mattie S. Tate.  
Rev. and Mrs. L. O. McCutchen.

Miss Susanna A. Colton.

Rev. S. D. Winn.

Miss Emily Winn.

Miss E. E. Kestler, R. N.

\*Miss Lillian Austin.

Rev. and Mrs. F. M. Eversole.

\*Rev. and Mrs. W. M. Clark.

\*Rev. and Mrs. W. D. Reynolds.

\*Miss Sadie Buckland.

Miss Janet Crane.

Rev. E. T. Boyer.

Rev. D. A. Swicord.

**Kunsan, 1896.**

Rev. and Mrs. Wm. F. Bull.

Dr. and Mrs. J. B. Patterson.

Rev. and Mrs. John McEachern.

Mr. and Mrs. Wm. A. Linton.

Miss Lavalette Dupuy.

Rev. and Mrs. W. B. Harrison.

Miss Lillie O. Lathrop, R. N.

Miss Willie B. Greene.

Miss Annie I. Gray, R. N.

Dr. and Mrs. J. K. Levie.

**Kwangju, 1904.**

Rev. and Mrs. Eugene Bell.

Rev. S. K. Dodson.

Miss Mary Dobson.

\*Mrs. C. C. Owen.

Miss Ella Graham.

\*Dr. and Mrs. P. M. Wilson.

Miss Anna McQueen.

Rev. and Mrs. J. V. N. Talmage.

Rev. and Mrs. Robert Knox.

Mr. and Mrs. M. L. Swineheart.

Miss Elise J. Shepping (Itinerat-

ing), R. N.

Rev. and Mrs. L. T. Newland.

Miss Georgia Hewson, R. N.

Rev. and Mrs. J. Kelly Unger.

Miss Miriam de Haas.

Rev. and Mrs. J. I. Paisley.

Miss Margaret G. Martin.

Miss Mary N. Pope.

**Mokpo, 1899.**

\*Rev. and Mrs. H. D. McCallie.

Miss Julia Martin.

Rev. and Mrs. J. S. Nisbet.

Miss Ada McMurphy.

\*Dr. and Mrs. R. S. Leadingham.

Mr. and Mrs. Wm. P. Parker.

(Pyeng Yang).

\*Rev. D. Jas. Cumming.

\*Miss Esther B. Matthews, R. N.

Rev. and Mrs. Joseph Hopper.

Rev. and Mrs. Thos. D. Murphy.

Miss Florence P. Hughes.

Miss Mary R. Bain, R. N.

**Soonchun, 1913.**

Rev. and Mrs. J. F. Preston.

\*Rev. and Mrs. R. T. Coit.

Miss Meta L. Biggar.

Miss Anna L. Greer, R. N.

Rev. and Mrs. J. C. Crane.

\*Dr. and Mrs. J. McL. Rogers.

Miss Louise Miller.

\*Miss Martha V. Davis.

\*Dr. and Mrs. J. Bolling Reynolds.

Dr. and Mrs. H. L. Timmons.

Miss Hattie Knox.

**MEXICO MISSION [24]****Zitacuaro, 1919.**

Rev. and Mrs. H. L. Ross.

Rev. and Mrs. N. P. Farrior.

Miss Lettie Beaty.

**Morelia, 1919.**

Rev. and Mrs. Jas. O. Shelby.

Dr. and Mrs. L. J. Coppedge.

Miss Pattye F. Southerland, R. N.

**Toluca, 1919.**

Mr. and Mrs. Jas. H. Wray.

Rev. E. C. Murray.

**San Angel, D. F., Mexico.**

Rev. and Mrs. W. A. Ross.

Miss Alice J. McClelland.

**Coyoacan, D. F., Mexico**

Prof. and Mrs. R. C. Morrow.

**Laredo, Texas.**

Miss E. V. Lee.

**Austin, Texas.**

Miss Anne E. Dysart.

**Cuernavaca, 1920.**

Rev. and Mrs. Z. E. Lewis.

**Chilpancingo, 1921.**

Rev. and Mrs. O. C. Williamson.

Missions, 10.

Occupied Stations, 53.

Missionaries, 461.

Associate Workers, 18.

\*On furlough, or in United States.

Dates opposite names of stations

indicate year stations were opened.

†Associate Workers.

For post-office address, etc., see

page below.

**STATIONS, POST OFFICE ADDRESSES**

AFRICA—For Bibanga, Luebo, Mutoto, and Bulape—"Bibanga, Kabinda, Lomami District, Congo Belge, Africa, via Cape Town, care A. P. C. Mission." For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, per Kinshasa."

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Campo Bello, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil. For Varginha, Sul da Minas, Brazil. For Caxambu—"Caxambu, E. de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastiao de Paraiso Estado de Minas Geraes, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande do Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil." For Parahyba—"Parahyba do Norte, E. da Parahyho."

CHINA—Mid-China Mission—For Hangchow—"Care Southern Presbyterian Mission Hangchow, Che, China. For Shanghai—"Street address or care 20 Museum Road (Treasurers), China." For Kashing—"Care S. P. M., Kashing Che, China." For Kiangyin—"Care S. P. M., Kiangyin, Ku, China." For Nanking—"Care S. P. M., Nanking, Ku, China." For Soochow—"Care S. P. M., Soochow, Ku, China."

NORTH KIANGSU MISSION—For Chinkiang—"Care S. P. M., Chinkiang, Ku, China." For Taichow—"Care S. P. M., Taichow, Ku, China, via Chinkiang." For Hsuehoufu—"Care S. P. M., Hsuehoufu, Ku, China." For Hwaianfuf—"Care S. P. M., Hwaianfuf, Ku, China." For Sutsien—"Care S. P. M., Sutsien, Ku, China." For Tsing-Kiang-Pu—"Care S. P. M., Tsing-Kiang-Pu, Ku, China." For Haichow—"Care S. P. M., Haichow, Ku, China." For Yencheng—"Care S. P. M., Yencheng, Ku, China." For Tenghsien-Tenghsien, Sung, China

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JAPAN—For Kobe—"Kobe, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Kochi Ken Japan." For Takamatsu—"Takamatsu, Sanula Province, Japan." For Tokushina—"Tokushina, Awa Province Japan." For Toyoashi—"Toyoashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan." For Gifu—"Gifu, Gifu Province, Japan." For Marugame—"Marugame, Sanuki Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen Asia." For Kunsan—"Kunsan, Chosen Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen Asia." For Soonchun—"Soonchun, Chosen Asia."

MEXICO MISSION—For Zitacuaro—"Zitacuaro, Michoacan, Mexico." For Morelia—"Morelia, Michoacan, Mexico." For Toluca—"Toluca, Mexico." For San Angel—"San Angel-D. F., Mexico." For Coyoacan—"Coyoacan, Mexico." For Cuernavaca—"Cuernavaca, Mexico." For Chilpancingo—"Chil-

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